

Uncovering the Myths of
Ellen G. White



Forward by
Dale Ratzlaff

**WHITE
WASHED**



Uncovering
the Myths of
Ellen G. White

By **Sydney Cleveland**

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172 Suncrest Drive
Greenwood, IN 46143
317-885-8122

E-Mail

Scleveland@TCON.NET

Web Sites:

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E-Mail

dale@ratzlaf.com

Web Site

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Foreword

With the publication of *White Washed*, Sydney Cleveland has done a wonderful service for the Evangelical world and even more so to those who live in the sub-culture of Adventism. As one who was born and reared in the milieu of Adventist thought and practice, he is eminently qualified to critique this rapidly growing organization.

This book will not be easy reading for Seventh-day Adventists. For Adventists to entertain the thought that their “Messenger of the Lord” whose “pen of inspiration” still speaks through the “testimonies” could be a false prophet, is unthinkable.

However, Cleveland shows beyond a shadow of a doubt that the writings of Ellen White disagree with Scripture on a number of points, including some fundamental to faith. He shows that many of Adventism’s sacred traditions about Ellen White are simply myths. He tests her prophetic statements and finds they do not pass the Scriptural test. Where she fails, she blamed God or the Adventists of her day — never taking responsibility for her own errors.

Pastor Cleveland lays out before his readers evidence that church scholars and leaders have known about the problems and errors in Ellen White’s writings for many years. However, he documents that the church leaders covered over these facts, not wanting to tarnish her prophetic image for fear it might cause a “crisis” in Adventism.

Adventists often “prove” Ellen White’s divine inspiration by pointing to statements in her writings which they believe indicate that she was far ahead of her time. Sydney illustrates that these so-called “ahead-of-her-time” statements were copied from her contemporaries — many of whom taught the same things two decades before Ellen White wrote.

If this were not enough, Sydney also shows that deception and dishonesty seem to be the platform upon which the church’s leaders worked for more than a century. He includes a number of genuine photographs and their touched up counterparts used to deceive believers.

Sydney, like many SDA pastors who have left Adventism, shows the error of the church’s unique, central theological “pillar”—their October 22, 1844 Sanctuary/Investigative Judgment doctrine.

Yes, this will not be an easy book for Adventists to read. But in reading it many will be freed from the deceptive effects of being *White Washed*.

Dale Ratzlaff

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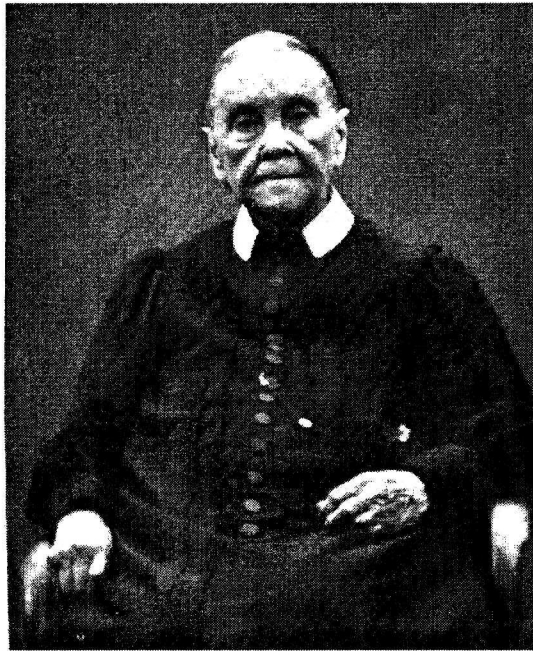
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As a child, Ellen White was struck on her nose by a rock. The result was she had a “pug nose,” with the bridge broken down almost even with her face. Compare Ellen White’s nose in this drawing and photograph (taken when she was 85 years old) with her nose in the photograph on the next page.



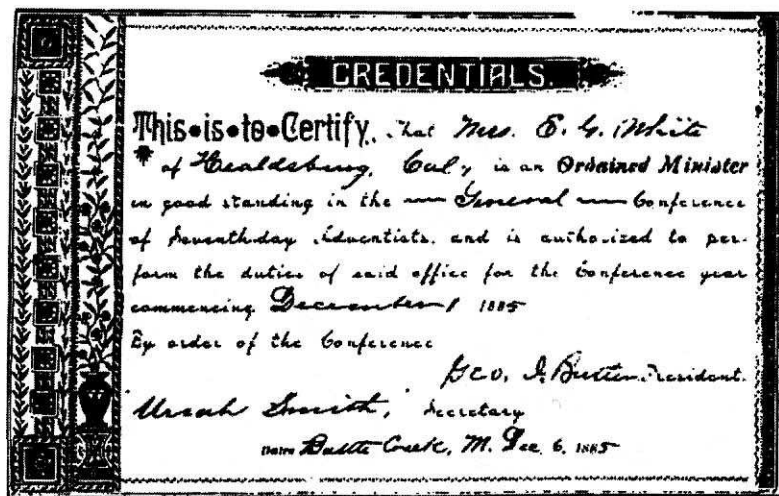
Even Ellen White’s *nose* is a myth! (Compare with the photograph on the previous page.) This photograph, published in Arthur White’s *The Early Elmhaven Years*, vol. 5, depicts Ellen White with a retouched nose and normal bridge. Elder W. A. Colcord, Secretary of the General Conference, vigorously protested the publishing of retouched photographs. On February 29, 1928, he wrote to E. S. Ballenger: “I am glad to see you getting after W. C. White. ... No doubt he was the one who had his mother’s picture doctored up to represent her having a beautiful, long, straight nose. ... (It is) a misrepresentation which covers up the deformity caused by an all but fatal blow in childhood which later brought on her epilepsy and ... fits mistaken for visions. ... For many years he has figured in these misrepresentations and defenses of his mother.” Additional examples of the Church retouching the truth appear on pages 203-207.



Ellen White often used the words “I saw” and “I was shown” to signal readers that what followed in her narrative had been presented to her in vision. The facts demonstrate, however, that the information often came to her through the gossip of fellow workers.



Ellen White frequently posed with a Bible in formal photographs. As a result viewers naturally assume her writings and teachings are strongly in harmony with God’s Word. But the facts demonstrate she repeatedly contradicted the Bible in every category of her private life and public ministry.



In 1909 Ellen White filled out a Biographical Information Sheet for the General Conference claiming she had never been ordained. When questioned about the discrepancy between Ellen White's claim and her Ordained Minister Credentials on file, Elder William Fagal replied: "Beginning in 1871 she was granted 'ministerial credentials,' the type of credential given to ordained ministers. Sometimes the word 'ordained' was neatly struck out, and sometimes it wasn't, but according to Mrs. White's own testimony she was not ordained.... Why did the church give her ministerial credentials if she was not ordained? ... I think it highlights the awkwardness of giving credentials to a prophet. To ... recognize her special role, they gave her what they had, giving the church's highest credentials without carrying out an ordination ceremony...." – William Fagal in an email dated July 12, 1999.

For a century and a half the Church withheld ordination from women and violated the rights of women employees to equal pay for equal work by denying women the "head of household allowance." Not until Mary Kay Silver's lawsuit in the 1970's did the Church's employment practices change. When pressed to ordain women Church leaders often objected: "Why should *you* be ordained, when Ellen White *wasn't*?" Thus through false information the Church prevented ordination of women for 150 years while at the same time saving the salary increase woman would have received at ordination.



The books Ellen White produced during the 75 years of her ministry would exceed her own height if stacked one on top of the other. Compare this stack to the 2" thick Bible which contains the divinely-inspired writings of some fifty writers spanning nearly 1,500 years. Is it logical to believe God would give *so little* divinely-inspired information to a billion Christians living during the past two millennia and *so much* to just ten million members of the Seventh-day Adventist Church, which has only existed 137 years?

Dedication

This book is dedicated to all who desire the freedom
that is available in Jesus Christ:

“The Spirit of the Lord is on Me,
because He has anointed Me
to preach good news to the poor.
He has sent Me to proclaim freedom
for the prisoners
and recovery of sight for the blind,
to release the oppressed,
to proclaim the year of the Lord’s
favor.” – Jesus Christ in
Luke 4:18-19 (NIV)

Why I Wrote This Book

I was a third-generation Seventh-day Adventist. Ellen White was as much a part of my childhood training as was the Bible. During my sixteen years of education in SDA schools I was taught that Sister White's twenty million words were just as inspired as the Bible. I was taught that she was a genuine prophet just like the Bible prophets, therefore she never erred or contradicted God's Word. I hardly knew where the Bible left off and Ellen White's writings began. So, for ten years as an ordained minister of the SDA Church, I faithfully preached the writings of Ellen G. White to my congregations. I taught them what I had been taught — not knowing that much of my theology was based on and influenced by her writings.

After 32 years of membership I discovered that my salvation was not tied to the Seventh-day Adventist Church. I accepted the Bible as the all-inspired, all-sufficient Word of God (2 Timothy 3:16-17). As I focused on God's Word through inductive Bible study, I began to see inconsistencies in what I had believed. Those inconsistencies made me question how a pastor could conscientiously continue to teach what went beyond and often contradicted Scripture. So I ended my employment with the Seventh-day Adventist denomination in July of 1990 by voluntarily resigning and returning my ministerial credentials. Shortly after I requested that my membership be dropped.

Then, while pastoring a non-denominational Christian church, I spent a year sorting through the beliefs I had held to determine whether they were based on Scripture or on Ellen White. The information I gathered during that research compelled me to write this book. I grew through both experiences and have never regretted my decisions to move beyond the myths in Seventh-day Adventism.

What do I mean by the word "myth?" The dictionary defines a "myth" as *"an ill-founded belief held uncritically by an interested group."* So I have written this book, not to criticize anyone's beliefs, but simply to offer facts that I and many others before me have uncovered — facts that have had a revolutionary effect on my life.

Why You Should Read This Book

If you are not a Seventh-day Adventist, this book will help you understand the stranglehold Ellen White has upon the Seventh-day Adventist denomination. The information you will receive from this book will enable you to be a powerful witness for God as you expose the myths of Ellen White.

On the other hand, if you are a Seventh-day Adventist this book will help you realize you experience life from a perspective different from mainstream Christianity. You are a member of "The Remnant Church." You may intellectually admit some people in other churches will be saved, but you call them "Babylon." There is a Grand Canyon between you and the rest of Christianity — deliberately created by Ellen G. White. This book will help you evaluate the legitimacy of your separation from God's "other" people and the theology which created it.

Theology and Eschatology

Not just theology but also eschatology separates you from mainstream Christianity. At the heart of the Seventh-day Adventist view of end time events is the doctrine that the Sabbath is the "seal of God," and that worshipping on Sunday is the "mark of the Beast." You probably accept this as the great distinction between those who are saved and those who are lost. You believe this because you were taught both the Bible and "the Lord's Messenger" proclaim this "truth."

What you may not know is that the Bible does not say the Sabbath is the Seal of God. Neither does the Bible say worshipping on Sunday is the Mark of the Beast. And never, in all of the Bible, is there *any* statement that the Seventh-day Adventist denomination is "The Remnant Church." *All* of that came from Ellen White. But what about the rest of the twenty-seven doctrinal beliefs of Adventism? Are they Biblical? This book will help you examine the evidence.

Divine Inspiration

You probably were also taught that, as the "Lord's Messenger," Ellen White was as much inspired by God as was any of the Bible prophets. No doubt you were told about the many miracles "proving" her visions were from God. You honestly believe what she wrote was

directly the result of her divinely-inspired visions, and that nothing she wrote ever contradicted the Bible.

What you won't know until you read this book is those beliefs are myths. You have simply been "White-washed" by generally well-meaning people who never questioned anything they heard about Ellen White. They blithely repeated the same old myths, believing they were true. There is no logical reason for you to follow blindly in the well-worn ruts of their footsteps.

If your beliefs about Ellen White are factual you will find them strongly affirmed in this book. But if you believe myths, you will be challenged to examine facts. This book is a first step in validating your belief system.

Salvation

If you are a Seventh-day Adventist, you probably do not know if you are saved. Because of Ellen White's writings, many of you question whether you are good enough to be saved, so you fear the day Christ returns. You work hard to perfect your character so you can stand before God without a mediator. And you believe that if you discard the writings of Ellen White you will lose eternal life. If any of those beliefs are even remotely a part of your theology, you have been *White-washed*.

Individual Conscience

If you are employed by the Seventh-day Adventist Church as a pastor or teacher you may be familiar with Ellen White's statement appearing in the Preface of the Seventh-day Adventist *Church Manual*:

"When the judgment of the General Conference, *which is the highest authority that God has upon the earth*, is exercised, private independence and private judgment must not be maintained, but be surrendered." — Ellen G. White, *Testimonies*, vol. 3, p. 492, (written in 1875).

Is the General Conference *really* God's highest authority on earth, or is it the Bible? Does God *really* expect you to surrender your own ability to think and reason? Is even your Bible to be interpreted by

Ellen White and the General Conference? This book will help you decide what you will respect as the highest authority in your life.

Personal Responsibility

Elder Robert Olson recently addressed the mounting evidence demonstrating that Ellen White's writings contain error by saying:

"I don't believe it's the *role of the White Estate to determine what is time-conditioned* (a product of her times rather than Divinely-inspired by God) *and what is not. That's up to individuals* as they apply Ellen White's counsels to their lives."
— Robert Olson in *Ministry*, Dec. 1990, p. 18.

Your church admits Ellen White erred, but it is not going to tell you which of Ellen White's writings are in error. How will *you* make your *personal* decision? What criteria will you use to determine truth?

Because of her claim to Divine inspiration, it is of first importance to examine what the Seventh-day Adventist Church itself has already concluded about Ellen White's writings. Next, take time to discover whether her writings agree or disagree with the Bible. Only then will you be certain that you are following God's leading in your belief system and in your lifestyle. You need to read this book so that information will be available to you.

It is my hope that through this book you will be able to share my joy in the Gospel of Jesus Christ and His saving grace, and be able to confidently proclaim your own salvation through Him. I encourage you to use this book to strengthen your knowledge of the Bible and to discount any ill-founded belief you may have held. To this end, may the Gospel of Jesus Christ inspire and enlighten our lives as we all grow in the knowledge of His grace!



Who Really Wrote Those Books?

"I must admit at the start that in my judgment this is the most serious problem to be faced. ... It strikes at the heart of her honesty, her integrity, and therefore her trustworthiness."
-- Dr. F. Veltman, *"The Desire of Ages Project: the Conclusions,"*
in *Ministry* magazine, November, 1990, p. 11

Seventh-day Adventists have long considered Ellen White to be a divinely-inspired prophet just like the prophets of the Bible. However, *unlike* Bible prophets, Ellen White was a prolific writer — producing an estimated 100,000 handwritten pages of manuscripts, for a total of 15 to 20 million words. Even though the Church's leaders claim they do not believe in verbal inspiration, they have carefully treasured every word Ellen White wrote. To safeguard her words microfilm duplicates of her manuscripts have been established in various locations around the world. The Ellen G. White Estate, a subsidiary of the General Conference of SDA, supervises her manuscripts, revises her books and publishes new compilations of her writings.

At first glance, Ellen White's literary accomplishments were far above average — especially when one considers she dropped out of school in the third grade. Seventh-day Adventists frequently compare her lack of education with her beautifully written books and conclude she had to be divinely-inspired to write them. But SDAs forget that what she wrote by hand was subsequently copied and edited by her secretaries (Davis, Robinson, White, Bolton), then further revised, enlarged and improved by copy editors and book committees at the Church's publishing houses (see photo caption on page 142). All grammatical improvements made during her lifetime were subject to her approval.

Ellen White was also privileged to own a personal library containing nearly 2,000 books and thus was widely read. These facts are clearly stated by Ellen White, her secretaries, her book editors, the White Estate, the Seventh-day Adventist Church, and even by those who firmly believe in Ellen White's divine inspiration.

But *was* Ellen White inspired by God as Seventh-day Adventists claim? Were her writings inspired by God *in the same way* Bible writers were inspired? Did she write out what she *directly* received from God through dreams and visions? Or did she *copy* the writings of other authors? And if she copied, did she admit she copied? In her books did she give credit to those authors as her sources? Or did she deny she copied from others? Specifically, we must discover the *truth* about the *source* of her writings and teachings.

In the following quotations Ellen White is very specific as to the *source* of her letters, articles, books, and teachings:

"Some are ready to inquire: Who told Sister White these things? They have even put the question to me: Did anyone tell you these things? I could answer them: Yes; yes, *the angel of God has spoken to me*. ... But ... for the future, I shall not belittle the testimonies that God has given me, to make explanations to try to satisfy such narrow minds, but shall treat all such questions as *an insult to the Spirit of God*." — *Testimonies*, vol. 3, pp. 314-315, written in 1873.

"*The Lord has seen fit to give me a view of the needs and errors of His people. ... I have faithfully set before the offenders their faults and the means of remedying them, according to the dictates of the Spirit of God. ... Thus has the Spirit of God pronounced warnings and judgments ...*" — *Testimonies*, vol. 4, page 14, written in 1876.

"*I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them.*" — *Spiritual Gifts*, vol. 2, p. 293, written in 1860.

"*Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation.*" — *Review and Herald*, Oct. 8, 1867, quoted in *Selected Messages*, vol. 1, p. 37.

"In my books, the truth is stated, barricaded by a 'thus saith the Lord.' *The Holy Spirit traced these truths upon my heart and mind.*" — Letter 90, 1906, quoted in *Ellen G. White*, by Arthur L. White, vol. 4, p. 393.

"I arose at three o'clock in the morning to write to you. *God was speaking through clay*. You might say that this ... was only a letter. Yes, it was a letter, but *prompted by the Spirit of God*, to bring before your minds *things that had been shown me*. In these letters which I write, in the testimonies I bear, I am presenting to you that which *the Lord has presented to me*. I do not write one article in the paper expressing merely my own ideas. They are *what God has opened before me in vision.*" — *Testimonies*, vol. 5, p. 67, written in 1882.

"*I am only an instrument in the Lord's hands to do the work he has set for me to do. The instructions that I have given by pen or voice have been an expression of the light God has given me. I have tried to place before you the principles that the Spirit of God has for years been impressing upon my mind and writing on my heart.*" — *Testimonies*, vol. 5, p. 691, written in 1889.

"I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth in these books, but *the Lord has given me the help of His Holy Spirit*. These books, giving the instruction that *the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation.*" — *Selected Messages*, vol. 1, p. 35, written in 1906.

The evidence is plain that Ellen White herself believed she was divinely inspired. She consistently taught that her visions were the source for the information she wrote in her letters, books, articles, and testimonies. Her husband, James White, strongly defended her claims:

"(Ellen White) *does not* 'obtain the sentiments' of her visions 'from previous teaching or study.'" — James White, in *A Word to the "Little Flock,"* p. 22, written in 1847.

But during her lifetime and over the succeeding years, information has repeatedly surfaced indicating Ellen White was not honest about the *source* of her information. Especially in the past three decades have researchers uncovered such a mountain of evidence proving Ellen White's plagiarism that the Seventh-day Adventist Church was compelled to undertake its own investigation.

In January, 1980, Walter Rea (then an SDA pastor and college Bible teacher) presented to Church leaders the evidence he had discovered. Rea demonstrated Ellen White had copied so much from other authors that there is hardly an original thought in any of her books.

This was a terrible shock to Seventh-day Adventism. So the General Conference sponsored the Church's own eight-year investigation of *The Desire of Ages* (then thought to be the most authentic of her many books) to determine if Ellen White *really* copied from other authors. Their research team was led by their own Dr. Fred Veltman, (then Chair of Pacific Union College's Religion Department).

After Dr. Veltman's initial presentation, a summary was published in the October and December, 1990, issues of the Seventh-day Adventist Church's official *Ministry* magazine for clergy. Today, most SDAs pastors and lay people have no idea the Veltman report exists even though the full text is available through Pacific Union College.

The official Veltman report frankly concluded that not only had Ellen White voraciously copied the works of other writers, but both she and her co-workers had *deliberately lied* to cover up the truth of her copying. Here are two of the conclusions of the Veltman report:

"It is of first importance to note that Ellen White *herself*, not her literary assistants, composed the basic content of the *Desire of Ages* text. In doing so *she* was the one who took

literary expressions (copied) from the works of other authors *without* giving them credit as her sources (plagiarism). Second, it should be recognized that Ellen White used the writings of others *consciously and intentionally*. ... Implicitly or explicitly, Ellen White and others speaking on her behalf *did not admit to and even denied literary dependency* (copying) *on her part*." — *"The Desire of Ages Project: The Conclusions," Ministry*, November, 1990, p. 11.

When Dr. Veltman was questioned about Ellen White's repeated claims that she *only* wrote what the Lord had shown her in vision and had not copied the works of other authors, he replied:

"I must admit at the start that in my judgment *this is the most serious problem to be faced in connection with Ellen White's literary dependency (copying)*. It strikes at the heart of her honesty, her integrity, and therefore her trustworthiness." — *Ibid.*, p. 14.

The official report of the Seventh-day Adventist Church concluded Ellen White *consciously and deliberately copied* from other writers, and that both she and her associates *did not admit and even denied* she copied! The myth that Ellen White wrote under the direct inspiration of God simply does not square with the facts the Church's own official investigation has uncovered. And yet this information is rarely brought forward by the leaders of the Seventh-day Adventist Church when they discuss the topic of Ellen White's inspiration.

How wide-spread was Ellen White's copying? Dr. Veltman concluded she had copied so much from other writers that:

"The content of Ellen White's commentary on the life and ministry of Christ, *The Desire of Ages*, is for the most part *derived* (copied) *rather than original*. ... In practical terms, this conclusion declares that one is *not able* to recognize in Ellen White's writings on the life of Christ *any general category of content or catalog of ideas that is unique to her*." — *Ibid.*, p. 12.

Remember, this was not what Ellen White's opponents were

saying about her; this was the conclusion of the Seventh-day Adventist Church's own carefully chosen, *official research team*!

When Robert Olson (then secretary of the White Estate) was asked by David Jarnes (then associate editor of *Ministry* magazine) if he was satisfied with the validity of the Veltman study, Olson replied:

"I am totally satisfied with this study. No one could have done a better job — no one. He (Veltman) did it as a *neutral* person would have and *not* as one who is an apologist." — "Olson Discusses the Veltman Study," *Ministry*, December, 1990, p. 16.

Seventh-day Adventist lay people seldom stop to think that virtually everything they read about Ellen White is written by those who are "apologists" — those who are biased *in favor* of Ellen White's prophetic ministry, and who have a vested interest in promoting the concept that she was divinely inspired. But notice, in commenting on the Veltman study, Robert Olson suggested *this time* the Church had produced a neutral, non-biased evaluation of Ellen White.

When Veltman researched Ellen White from what his Church considered a *neutral* perspective, the evidence led him to conclude there are serious doubts about "her honesty, her integrity, and therefore her trustworthiness." During that interview, the then head of the Ellen White Estate, Robert Olson, went on to make some startling personal admissions about Ellen White. As you read these admissions remember they come from the man Seventh-day Adventists had commissioned to lead their defense of Ellen White and her divinely-inspired ministry. Here are Robert Olson's admissions:

1. Ellen White contradicted herself.

"There are instances in her writings in which she *differed with* (contradicted) herself. I have to say *I just don't have an explanation for that kind of thing.*" — *Ibid.*, p. 17.

2. Ellen White copied Samuel Andrews' chronology of Christ's life when writing *The Desire of Ages*, thus her chronology can no longer be considered as inspired.

"You asked about changes in chronology — differences in the chronology of the life of Christ as presented in the pre-*Desire of Ages* and *Desire of Ages* texts owing to influence of sources (copying). We know exactly why she used the chronology that she did, because Marian Davis (Ellen White's secretary) tells us. Marian says, 'In the order of chapters *we followed Samuel Andrews' harmony as given in his life of Christ.*' That's why any changes were made that were made. *No inspiration connected with such changes.* I should say, *no divine directive from the Lord* telling her 'This is the chronology.' When I taught Life and Teachings at Pacific Union College I used *The Desire of Ages* to establish the sequence, the way it all happened. *I wouldn't do that today.* Now I know that they were following (copying) Samuel Andrews." — *Ibid.*, p. 17.

3. Ellen White's writings and theology changed over the years as she revised her mistakes.

"I consider the *later* writings to be more precise — more accurate — than some of her earlier ones. ... I don't like to talk about *mistakes* in inspired writings. ... But to answer your question, *there are some discrepancies* (mistakes) *there.*" — *Ibid.*, p. 17.

4. It is not up to the White Estate to decide which of Ellen White's writings are Divinely inspired and which are not.

"*I don't believe* it's the role of the White Estate to determine what is time-conditioned and what is not. *That's up to individuals* as they apply Ellen White's counsels to their lives." — *Ibid.*, p. 18.

The Veltman study in 1988 did not present anything that the highest leadership of the Seventh-day Adventist Church has not known for generations. Problems over Ellen White's copying had surfaced and had been admitted *one hundred years earlier* when she published her plagiarized book *Sketches From the Life of Paul*. Originally the book was published under the title of *Spirit of Prophecy*, volume 3. Later, the

book was republished under the new name: *Sketches From the Life of Paul*.

However, the book suddenly dropped from print for nearly 100 years before it was reissued by the Church's Review and Herald Publishing Association in 1974. Just inside the front cover you will see a section titled "Preface to Facsimile Edition." There you will discover this brief, but very unusual explanation as to why the book was discontinued:

"The much-loved Ellen G. White book *Sketches From the Life of Paul* was issued by the Seventh-day Adventist Church's two publishing houses, the Review and Herald and Pacific Press, early in the summer of 1883. ... The book ran through two printings at each house and was being considered as a book to be sold by literature evangelists, *but it dropped out of print. The reason for its demise is easy to understand in view of the historical context.*" — *Sketches From the Life of Paul*, "Preface to Facsimile Edition," 1974.

What was the "historical context" which caused Ellen White's book to drop out of print? Arthur Daniells, General Conference president in Ellen White's day, gave the answer. He said that while writing *Sketches From the Life of Paul* in 1878, Ellen White had copied so much from *Life and Epistles of Saint Paul* (written 30 years earlier), that its authors, Conybeare and Howson, threatened to make trouble for the denomination on account of her plagiarism. Since Conybeare and Howson's book had not been copyrighted they may not have won a lawsuit, but they could have done something far worse: publicly exposed Ellen White as a plagiarist and liar. Thus it was in the Church's best interest to immediately drop Ellen White's plagiarized book, *Sketches From the Life of Paul* from publication (see page 18 for President Daniells' testimony on this incident).

In 1919, four years after Ellen White's death, the Seventh-day Adventist Church assembled its top leadership, theologians, editors, and scholars in an attempt to arrive at a mutually acceptable decision about the validity of Ellen White's ministry. They met at Church headquarters in Takoma Park/Washington, D.C., during a Bible Conference which was to last most of July and on in to August.

More than fifty people attended those meetings including:

Arthur G. Daniells, President of the General Conference
G. B. Thompson, Field Secretary of the General Conference
W. W. Prescott, Field Secretary of the General Conference
C. S. Longacre, Secretary of the Religious Liberty Association
F. M. Wilcox, Editor of the *Review and Herald*
L. L. Caviness, Associate Editor of the *Review and Herald*
W. E. Howell, Editor of the *Christian Educator*
A. O. Tate, Editor of the *Signs of the Times*
M. C. Wilcox, Book Editor for the Pacific Press
T. M. French, Head of the School of Theology at Emmanuel Missionary College (now Andrews University)
W. H. Wakeham, Bible Teacher at Emmanuel Missionary College (now Andrews University)
C. M. Sorenson, History Teacher at Emmanuel Missionary College (now Andrews University)
M. E. Kern, President of Foreign Mission Seminary (now Columbia Union College)
H. C. Lacey, Religion Teacher at Foreign Mission Seminary
C. L. Taylor, Head of the Bible Department of Canadian Junior College
J. N. Anderson, Bible Teacher at Washington Foreign Mission Seminary
W. G. Wirth, Religion Teacher at Pacific Union College.

On July 30 and August 1 the meetings focused especially on Ellen White as the "Spirit of Prophecy." According to the official minutes, *eleven times* during those two days the highest officers of the Seventh-day Adventist Church were asked for an authoritative decision on her inspiration — and *eleven times the leaders avoided that decision*. The flavor of their discussions is savored through the following brief excerpts:

"**F. M. Wilcox**: 'I think we have to deal with a *very delicate question*, and I would hate terribly to see an influence sweep over the field and into any of our schools *that (Ellen White's) Testimonies were discounted. There is great danger of a*

reaction, and I do feel concerned. I have heard questions raised here that have left the impression on my mind that if the same questions are raised in our classes when we get back to our schools, *we are going to have serious difficulty*. I believe *there are a great many questions that we should hold back and not discuss*. ... I cannot conceive that it is necessary for us to answer every question that is put to us. ... I think *if we destroy faith in them (the Testimonies), we are going to destroy faith in the very foundation of our work*. ... And unless these questions can be dealt with most diplomatically, *I think we are going to have serious trouble*."

"**J. N. Anderson:** *'Can we hold those things back and be true to ourselves? And furthermore, are we safe in doing it? Is it well to let our people in general go on holding to the verbal inspiration of the Testimonies? When we do that, aren't we preparing for a crisis that will be very serious some day?'*"

"**C. L. Taylor:** *'I think we have made a great big mountain of difficulty to go out and fight against. ... If we must lay aside what Sister White has said interpreting history ... as unreliable, and also lay aside as unreliable (her) expositions of Scripture, the only natural conclusion for me, and probably a great many others, would be that the same authorship is unreliable regarding organization, regarding pantheism, and every other subject that she ever treated on; — that she may have told the truth, but we had better get all the historical data we can to see whether she told the truth or not.'*"

"**A. G. Daniells:** *'I think more mischief can be done with the Testimonies by claiming their verbal inspiration than can with the Bible.'*"

"**M. E. Kern:** *'The question is, ... how can we feel, and believe and know that there is an inconsistency there, — something that is not right, — and yet believe that the Spirit of Prophecy (Ellen White) is inspired? ... The question is how to present these matters to the people.'*"

Those were the questions that the highest Seventh-day Adventist leadership wrestled with at that Bible Conference back in 1919 just four years after Ellen White's death. They clearly recognized their dilemma: how do we admit Ellen White was not verbally inspired — how do we admit she was unreliable in every area of her teaching — and yet retain the membership's faith in the Church, its organization, and its doctrines?

On the other hand, how do we as leaders who know the truth about Ellen White, maintain our own integrity by continuing to teach the old Seventh-day Adventist myths? And if we do teach the old myths about Ellen White, aren't we just setting up the Church for a future crisis when this truth does come out? By keeping quiet won't we be misleading the membership?

What was their verdict?

It became very evident to the leaders that, even after her death, Ellen White's influence on the membership of the Church was too great, and the consequences too risky for any official statement to be made repudiating her ministry. In the end they quietly let the myths continue while they hoped future developments would not destroy the Church. It is helpful, however, to look at what those top leaders of the Seventh-day Adventist Church unofficially agreed on back there at the 1919 Bible Conference concerning Ellen White. They *did* agree on eleven critical issues regarding Ellen White and her ministry:

1. Ellen White was not verbally inspired.

"**A. G. Daniells:** *'I take the position that the Testimonies are not verbally inspired, and that they have been worked up by the secretaries and put in proper grammatical shape. ... It is no kind of use for anybody to stand up and talk about the verbal inspiration of the Testimonies, because everybody who has ever seen the work done knows better, and we might as well dismiss it!'*"

"**F. M. Wilcox:** *'I have known for long years the way in which Sister White's works were brought together and her books compiled. I have never believed in the verbal inspiration of the Testimonies.'*"

"G. B. Thompson: 'They are *not* verbally inspired, — we know that, — and what is the use of teaching that they are?'"

2. Ellen White was not infallible as a person.

"A. G. Daniells: 'Now on infallibility. ... When you take the position that she was not infallible, and that her writings were not verbally inspired, isn't there a chance for the manifestation of the human? ... And should we be surprised when we know that the instrument was fallible, and that the general truths, as she says, were revealed, then *aren't we prepared to see mistakes?*'"

3. Ellen White was not infallible in her exegesis of Bible texts.

"C. L. Taylor: 'I would like to ask you to discuss for us the exegetical value of the Testimonies. ... May we accept the explanations of Scripture that she gives? Are those dependable?'"

"A. G. Daniells: 'It may be that in some very critical matters *there may be some difficulties.*'"

4. Ellen White is not an authority on which translation of the Bible to use.

"A. G. Daniells: 'I do not think Sister White meant at all to establish the certainty of a translation. I do not think she had that in mind, or had anything to do with putting her seal of approval on the *Authorized Version* or on the *Revised Version* when she quoted that.'"

5. Ellen White is not accurate on world history nor is she accurate on the fulfillment of Bible prophecy.

"A. G. Daniells: 'I have never gone to her writings, and taken the history that I found (there), as the positive statement of history regarding the fulfillment of prophecy. We were warned

against using Sister White as a historian. She never claimed to be that. We were warned against setting up statements found in her writings against the various history that there is on a fact. ..."

"H. C. Lacey: '... Isn't the final proof of the spirit of prophecy its *spiritual value* rather than its *historical accuracy?*'"

"A. G. Daniells: 'Yes, I think so.'"

6. Ellen White is not to be used to settle controversies arising from different interpretations of Scripture.

"W. W. Prescott: 'Some of the brethren here remember very well a serious controversy over the interpretation of the 8th chapter of Daniel, and there were some of the brethren who ranged themselves against what was called the new view, and they took her writings to uphold their position. *She wrote to those brethren and instructed them not to use her writings to settle that controversy.*'"

"J. N. Anderson: 'How far would you take that word from Sister White to be a general statement about her writings?'"

"A. G. Daniells: 'I think it was especially on the case then, but *I think we have to use the same judgment about using her writings in other cases.*'"

7. Ellen White's "health messages" are not blanket regulations for everyone.

"A. G. Daniells: 'Take this question of health reform. It is well known from the writings themselves and from personal contact with Sister White, and from common sense, that in traveling and in knowledge of different parts of the world, that the instruction set forth in the Testimonies was *never intended to be one great wholesale blanket regulation for peoples' eating and drinking.*'"

8. Ellen White repeatedly copied from other authors without giving credit to them, and while claiming to be inspired of God.

"**A. G. Daniells:** 'Now you know something about that little book, (*Sketches From*) *the Life of Paul* (originally published in 1883). You know the difficulty we got into about that. *We could never claim inspiration in the whole thought and make up of the book*, because it has been thrown aside because it was badly put together. *Credits were not given to the proper authorities*, and some of that crept into *The Great Controversy*. ... I suppose you all know about it and knew what *claims were put up against her, charges made of plagiarism*, even by the authors of the book, Conybeare and Howson, and were *liable to make the denomination trouble because there was so much of their book put into (Sketches From) the Life of Paul without any credit or quotation marks*. ... I found it out, and I read it with Brother Palmer when he found it, and we got Conybeare and Howson, and we got Wylie's *History of the Reformation*, and we read *word for word, page after page, and no quotations, no credit, and really I did not know the difference until I began to compare them*. I supposed it was *Sister White's own work!* ... There I saw the manifestation of the human in these writings. Of course I could have said this, and I did say it, that *I wished a different course had been taken in the compilation of the books*. If proper care had been exercised, it would have saved a lot of people from being thrown off the track. ...'"

"**W. W. Prescott:** 'I do not want to charge anybody. But I do think *great mistakes were made* in that way. ... When I talked with W. C. White about it ... he told me frankly that when they got out *Great Controversy*, if they did not find in her writings *anything on certain chapters to make the historical connections, they took other books, ... and used portions of them*. ...'"

9. Ellen White's Divine inspiration is questionable.

"**F. M. Wilcox:** 'I would like to ask, Brother Daniells, if it could be accepted as a sort of rule that Sister White might be mistaken in details, but in the general policy and instruction she was an authority. ... It seems to me *I would have to accept what she says on some of those general policies or I would have to sweep away the whole thing*. Either the Lord has spoken through her or He has not spoken through her; and if it is a matter of deciding in my own judgment whether He has or has not, then I regard her books the same as every other book published. *I think it is one thing for a man to stultify his conscience, and it is another thing to stultify his judgment*. It is one thing for me to lay aside my conscience, and it is another thing for me to change my judgment over some views that I hold.'"

"**A. G. Daniells:** 'We did not *create* that difficulty, did we? We General Conference men *did not create it, for we did not make the revision*. *We did not take any part in it. We had nothing whatever to do with it. It was all done under her supervision*. If there is a difficulty there, *she created it, did she not?*'"

10. If humans have to correct Ellen White's writings, then how can anyone claim her work was divinely-inspired?

"**W. W. Prescott:** 'Here is my difficulty. I have gone over this (*The Great Controversy*) and suggested changes that ought to be made in order to correct statements. These changes have been accepted. *My personal difficulty will be to retain faith* on those things that I cannot deal with on that basis. ... *If we correct it here and correct it there, how are we going to stand with it in the other places?*'"

11. If the Church had told the truth about Ellen White it would not be in the difficulty it is in now.

"**G. B. Thompson:** 'I think we are in this fix because of a wrong education that our people have had. If we had always taught the truth on this question, we would not have any trouble or shock in the denomination now. But the shock is because

we have not taught the truth!"

After addressing each of these issues and coming to *unofficial* agreement on them, General Conference President A. G. Daniells requested that the official minutes of their discussions be locked up for the next fifty years. The best opportunity for the Church's leadership to communicate "the truth" about Ellen White had passed.

The official records of the 1919 Bible Conference were filed away until December of 1974, when Dr. F. Donald Yost discovered them wrapped in paper in a vault at General Conference headquarters. The packages contained some 2,400 typewritten pages transcribed from the official stenographic notes taken at the meetings.

Subsequently, pertinent excerpts were printed in *Spectrum*, Volume 10, Number 1. Unfortunately that issue is no longer available from *Spectrum*. A photographic reproduction of *Spectrum's* 1919 Bible Conference articles is available from Sydney Cleveland, 172 Suncrest Drive, Greenwood, IN 46143 for \$9.

So who *really* wrote those "divinely-inspired" books?

The facts are that Ellen White copied from hundreds of books. Her manuscripts were refined by her secretaries and book editors to include information compiled from still other authors. Church leaders, such as W. W. Prescott and A. G. Daniells suggested revisions in crucial areas, and some of those suggestions were incorporated. Finally, the end product combining the talents of scores of individuals was published under the name of Ellen White and given the stamp of divine inspiration. In this, Ellen White's writings are totally different from the writings of Bible prophets: *none of them* needed so much assistance!

But there is more. Over the years since Ellen White's death the White Estate *continues to revise her writings*. In 1992 Seventh-day Adventist readers of the *Review and Herald* were informed about this process by Paul A. Gordon, then Secretary of the White Estate:

"Is it legitimate to *change, abridge, or simplify* Ellen White's writings? The answer is yes. We can change, abridge, or simplify the *words*, but we do not have license to change the *intended message*. Here's why: Seventh-day Adventists do not hold to *verbal* inspiration. That means we do not believe that God dictated the *words* for Ellen White to use. ... In the years

since Mrs. White's death in 1915, more than 50 new compilations or editions of Ellen White's books have been prepared by the E. G. White Estate. In every case — including editions that have been *abridged, condensed, or simplified* — the intended message has never been lost; *only the wording has been changed.*" — Paul A. Gordon in "Ellen G. White's Writings - 2," *Adventist Review*, Nov. 19, 1992, pp. 8-9.

More important than the need to *correct the errors* in Ellen White's writings is the need to officially recognize the *myth* of her divine inspiration, and to admit Ellen White was a plagiarist.

The official report of the Seventh-day Adventist Church's own Veltman study concluded Ellen White and her associates copied from the books of others while claiming originality through divine inspiration. Their research showed nothing she wrote in *The Desire of Ages* was new or original to her.

Robert Olson, then head of the Ellen White Estate, admitted the veracity of the Veltman report, and stated he also had questions for which *he* had no answers.

Looking over the records of the 1919 Bible Conference, you saw Ellen White's copying not only affected the writing of *The Desire of Ages*, but also *The Great Controversy, Sketches From the Life of Paul*, and now the many compilations that the White Estate has produced after Ellen White's death.

The truth about Ellen White's writings has been officially known by the Seventh-day Adventist Church's leaders at the highest levels for more than a century, but they have failed to communicate it effectively to either the ministry or the laity.

As a result the Seventh-day Adventist Church is losing members who have seen their leaders ignore Ellen White's explicit counsel. They cannot understand why their leaders do not follow her "inspired" messages. Still other members are leaving the Church because they are personally convinced Ellen White lacked divine inspiration, but their Church continues to officially teach and require them to affirm her "divinely-inspired" prophetic ministry.

Current estimates indicate that somewhere between *two million and five million Seventh-day Adventists have left the Church in North America*. That means over the years for *every new convert* to Seventh-

day Adventism in North America, *approximately three members have left the Church.*

As G. B. Thompson said back in 1919:

"We are in this fix because of a wrong education that our people have had. *If we had always taught the truth on this question, we would not have any trouble or shock in the denomination now. But the shock is because we have not taught the truth!*"

However, the greatest debacle for the Seventh-day Adventist Church still lies ahead. Currently ninety percent of the Church's membership is located overseas, primarily in what are called "third world" countries. In the past five years, with the advent of wide-spread access to the Internet, an immense amount of factual information regarding Ellen White is being rapidly disseminated around the world. Despite the Church's threats and attempts to intimidate, numerous web sites are currently publishing this information in all the major languages of the world.

News commentator, Paul Harvey, has often said: "You can run but you can't hide" from the truth. Perhaps he had read Jesus' statement: "You will know the truth, and the truth will set you free" (John 8:32). The ultimate question for Seventh-day Adventist leaders is this: What will be the shock to the Church when nine million Seventh-day Adventist members in overseas countries become fully aware that their Church's leaders *"have not taught the truth"* about their "prophets?"



Do They Agree?

"Brethren, cling to your Bible, as it reads, and stop your criticisms in regard to its validity, and obey the Word, and not one of you will be lost."
— Ellen White in Selected Messages, vol. 1, p. 18

Have you ever stopped to compare what Ellen White wrote with the Bible? Many Seventh-day Adventists commonly believe Ellen G. White *never* contradicted the Bible. If that is also your belief, gather her books around you, open your Bible and let's evaluate the evidence.

But first, if there *was* a disagreement between your Bible and something Ellen White wrote, which would you accept as the higher authority? Before you decide, carefully read the following counsel from the pen of Ellen White:

"The Holy Scriptures are to be accepted as an authoritative, infallible revelation of (God's) will. They are the standard of character, the revealer of doctrines, and the test of experience."
— Great Controversy, p. vii, written in 1888.

"If the Testimonies (common term for all of Ellen White's writings) speak not according to the Word of God, reject them." — Testimonies, vol. 5, p. 691, written in 1889.

"Our position and faith is in the Bible. And never do we want any soul to bring in the Testimonies ahead of the Bible." — Evangelism, p. 256, written in 1890.

"The Testimonies are not to take the place of the Word....Let all

prove their positions from the Scriptures and substantiate every point they claim as truth from the revealed Word of God." — *Evangelism*, p. 256, written in 1890.

No Seventh-day Adventist can misunderstand these very clear words from the "Spirit of Prophecy." Ellen White is specific: if any contradiction is found between her writings and the Bible, the Bible must be accepted as truth, and what she wrote must be rejected as error. Remember, those are *her* words.

But why is this distinction so important for Seventh-day Adventists? Because the Church, its unique beliefs, its style of organization, and its mission are all based largely upon Ellen White's writings. What if she is in error? In view of that possibility, consider the serious challenge Ellen White presents to you in the following quotations:

"My work for the past thirty years bears the stamp of God or the stamp of the enemy. *There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil.*" — *Testimonies*, vol. 4, p. 230, written in 1876.

"These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, *and will bear the test of investigation.*" — *Selected Messages*, vol. 1, p. 35, written in 1906.

Notice these two statements were written thirty years apart — they are what Ellen White believed and taught during her *entire* ministry. They are her direct claim to divine inspiration and her challenge to investigate the source of Ellen White's writings for yourself. Remember it was Ellen White *herself* who said: "There is no halfway work in the matter. The *Testimonies* are of the Spirit of God, or of the devil."

So I invite you to begin your evaluation of Ellen White's writings by asking a number of simple questions which will help you compare what she and the Bible writers said about the details of several well-known Biblical accounts. Quotations from Ellen White will appear first ("EGW" in the left margin), then Bible texts will follow ("BIBLE"

will be in the left margin). The reference has been included at the end of each quotation so you can compare it with the original source in her hardcover books. Remember the paperback editions of her writings use different page numbers, so you'll want to use the hardcover editions when you verify these statements. We'll begin now at the Garden of Eden and conclude with Christ's second coming.

1. Was Adam with Eve when she was tempted at the Tree of the Knowledge of Good and Evil?

EGW "I saw that the holy angels often visited the garden (of Eden), and gave instruction to Adam and Eve concerning their employment, and also taught them concerning the rebellion of Satan and his fall. The angels warned them of Satan, and cautioned them *not to separate from each other* in their employment. ... Satan commenced his work with Eve, to cause her to disobey. She first erred in *wandering from her husband*, next in lingering around the forbidden tree." — *Spiritual Gifts*, vol. 1, p. 20, written in 1858.

"The angels had cautioned Eve to beware of separating herself from her husband But absorbed in her pleasing task, *she unconsciously wandered from his side*. On perceiving that *she was alone*, she felt an apprehension of danger. ... She soon found herself gazing with mingled curiosity and admiration upon the forbidden tree." — *Patriarchs and Prophets*, pp. 53, 54, written in 1890.

"Without a fear she plucked and ate. And now, having herself transgressed, she became the agent of Satan in working the ruin of her husband. In a state of strange, unnatural excitement, *with her hands filled with the forbidden fruit, she sought his presence*. ... He (Adam) mourned that he had permitted Eve *to wander from his side*." — *Patriarchs and Prophets*, p. 56, written in 1890.

BIBLE "The woman said to the serpent '*We may eat. ...*' When the

woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to *her husband who was **with her***, and he ate it." — Genesis 3:4, 6.

Ellen White claimed Eve wandered away from Adam and was alone when she was tempted at the tree. But God's Word states Adam was physically "**with her**," and when Eve spoke to the serpent she used the plural pronoun "**we**." Can both Ellen White and the Bible be right? No, here they contradict each other. Let's look carefully at what the Bible means when it uses the Hebrew word that is translated "**with her**."

In Genesis 3:6, the Hebrew word '**im**' is translated "**with her**." Notice how this same Hebrew word is used in other Old Testament texts to clearly indicate two people or two things are together in one place at the same time:

"Rachel came **with her** father's sheep." — Genesis 29:9.

Samuel's mother "took the boy **with her**" to Shiloh — 1 Samuel 1:24.

Anything Esther "wanted" was given her to take **with her** from the harem to the king's palace" — Esther 2:13.

All these Old Testament examples use the same Hebrew word. There can be no doubt that Adam was by Eve's side when she was tempted. Contrary to what Ellen White wrote, Genesis 3:6 specifically states Adam was physically "**with her**" at the tree!

Now consider what eminent linguists say about the Hebrew word '**im**', which all of these texts have translated as "**with her**." The *Theological Wordbook of the Old Testament* defines '**im**' as:

"**with, beside, by, among, accompanying.** ... It expresses the concept of **inclusiveness, togetherness, company.** ... The basic conception conveyed is that of **fellowship, companionship, common experiences.**" — pp. 676, 677.

The *Hebrew-English Lexicon* defines '**im**' as in the "society" of, or in the "**company**" of someone. — p. 196

The conservative *Keil-Delitzsch* commentary states:

"she took of its fruit and ate, and gave to her husband **by her (who was present)**, and he did eat." — vol. 1, p. 95.

That's what the Hebrew word '**im**' means.

About 300 years before Christ the Rabbis translated the Old Testament into Greek and called it the "Septuagint." The Septuagint uses slightly different verse numbers, so Genesis 3:6 in our Bible is Genesis 3:7 in the Septuagint. The Septuagint translates the Hebrew into Greek by saying:

"and having taken of its fruit she ate, and she gave to **her husband also with her**, and they ate." — Genesis 3:7 (Septuagint).

Here the Greek words translated "**with her**" are αὐτῆς μετ αὐτῆς (in the genitive case). This is what the classic *Bauer, Arndt, and Gingrich Greek Lexicon* has to say about the genitive case in Greek grammar:

"μετ with genitive: **with — in company with someone, in company with whom something happens.**" — pp. 509-510.

The same Greek words and genitive linguistic constructions are used in the following New Testament Greek texts to clearly show two or more people were together in the same place at the same time:

"They were in a boat **with their father.**" — Matthew 4:21.

"The Son of Man is going to come in his Father's glory **with his angels.**" — Matthew 16:27.

"The mother ... came to Jesus **with her sons.**" — Matthew 20:20.

"And Judas the traitor was standing there **with them.**" — John 18:5.

Linguistic evidence in Hebrew, Greek and English plainly

shows Ellen White specifically contradicted Genesis 3:6. But where did she get the idea Eve was alone at the tree? Second Enoch 31:6 and Jubilees 3:20-22 contain that idea. However, Enoch and Jubilees are *apocryphal* books which Christians have excluded from the Bible for 2,000 years. Are you comfortable with Ellen White's teaching when it contradicts the Bible and originated in apocryphal books?

2. Was Adam deceived by Satan?

EGW "Satan, who is the father of lies, *deceived Adam* in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law." — *Evangelism*, p. 598, written in 1900.

BIBLE "And *Adam was not the one deceived*; it was the woman who was deceived and became a sinner." — 1 Timothy 2:14.

Which will you believe? Do you believe Ellen White's statement that "Satan deceived Adam?" Or do you believe the Word of God when it says "Adam was *not* the one deceived?" Can Ellen White be just as "inspired" as the Bible when she contradicts God's Word?

3. Who spoke to Cain?

EGW "The Lord said unto Cain, 'Why art thou wroth? and why is thy countenance fallen?' *Through an angel messenger* the divine warning was conveyed: 'If thou doest well, shalt thou not be accepted?'" — *Patriarchs and Prophets*, p. 74, written in 1890.

BIBLE "Then *the Lord said to Cain*, 'Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted?' ... So *Cain went out from the Lord's presence*." (Genesis 4:6, 7, 10, 13, 15, 16).

Ellen White claimed the Lord and/or an angel spoke to Cain. The Bible says only the Lord spoke. Which is right? Didn't Ellen White state if her writings "speak *not* according to the Word of God, *reject them*" (*Testimonies*, vol. 5, p. 691)? Perhaps Ellen White was more Biblical when she wrote about scientific matters. Let's consider

her teachings about the science of human reproduction and the origin of new species both before and after the Flood. Did you know Ellen White believed new species were created through "amalgamation"? How does her teaching regarding the science of reproduction compare with the inspired statements of the Bible?

4. Did pre-Flood humans mate with animals and give birth to sub-human species and races?

EGW "But if there was *one sin* above another which called for the destruction of the race by the flood, it was the base crime of *amalgamation of man and beast* which defaced the image of God, and caused confusion everywhere." — *Spiritual Gifts*, vol. 3, p. 64, written in 1864.

"Every species of animal which God had created were preserved in the ark. The confused species which God did not create, which *were the result of amalgamation*, were destroyed by the flood. Since the flood *there has been amalgamation of man and beast*, as may be seen in the almost endless varieties of species of animals, and in certain races of men." — *Spiritual Gifts*, vol. 3, p. 75, written in 1864.

What does "amalgamation" mean? The dictionary defines amalgamation as the action or process of uniting. The only "amalgamation of man and beast" which could be called "sin" and which would "deface the image of God" would be bestiality: sexual relations between a human being and an animal (Leviticus 18:23; 20:15-16).

Remember Ellen White's statements were written in 1864. In those days a commonly held belief was that some so-called "sub-human" races such as the Hottentots, the African Bushmen, and the Digger Indians were the offspring of both pre- and post-Flood interbreeding between humans and animals.

As indicated in the *Spectrum* article, "Amalgamation of Man and Beast: What Did Ellen White Mean?" (June, 1982), neither Ellen White's secretary, nor her son Willie White ever doubted that *she specifically meant the inter-breeding of humans with animals*. It was not until 1947, 83 years after Ellen White wrote about "amalgamation,"

that the Seventh-day Adventist Church leadership finally agreed with both the Bible and science that humans cannot inter-breed with animals and produce offspring. And that is exactly what the Bible tells us:

BIBLE "And God said, 'Let the land produce living creatures *according to their kinds*: livestock, creatures that move along the ground, and wild animals, *each according to its kind*.' And it was so. God made the wild animals *according to their kinds*, the livestock *according to their kinds*, and all the creatures that move along the ground *according to their kinds*. And God saw that it was good." — Genesis 1:24, 25

The Bible is very specific that the sin of bestiality cannot create sub-species, for both animals and humans can only *reproduce* within their "own kind." Not even the most modern laboratories can produce sub-species. Thus the leadership of the Seventh-day Adventist Church knows beyond question Ellen White not only *contradicted the Bible*, but she also caused the Church 83 years of *embarrassment* within the scientific community. Instead of admitting the facts of her errors, the Church sweeps them under the rug, hoping in time people will forget.

5. Who shut the door of Noah's ark?

EGW "Everything was now ready for the closing of the ark, which could not have been done by Noah from within. *An angel* is seen by the scoffing multitude descending from Heaven, clothed with brightness like the lightning. He closes that massive outer door, and then takes his course upward to Heaven again." — *Spiritual Gifts*, vol. 3, p. 68, written in 1864.

Twenty-six years later, in 1890 Ellen White *changed her mind* about an "angel" shutting the door, and *rewrote* the incident:

"Noah and his household were within the ark, 'and *the Lord shut him in*.' A flash of dazzling light was seen, and *a cloud of glory* more vivid than the lightning descended from heaven and hovered before the entrance of the ark. The massive door, which it was impossible for those within to close, was slowly

swung to its place *by unseen hands*. ... *God* had shut it, and *God alone* could open it." — *Patriarchs and Prophets*, p. 98 written in 1890.

BIBLE "The animals going in were male and female of every living thing, as God had commanded Noah. Then *the Lord shut him in*." — Genesis 7:16.

If Ellen White was truly inspired by God in her first account, why did she feel the need to revise her story twenty-six years later?

6. Was Moses' wife, Zipporah, a "Cushite?"

Originally Ellen White agreed with the Bible when she wrote:

EGW "(Miriam) complained of Moses because he married an *Ethiopian* woman. ..." — *Spiritual Gifts*, vol. 4, p. 19, written in 1864.

But twenty-six years later she *rewrote* the story and in the process *contradicted both herself and the Bible*:

"*Though called a 'Cushite woman'* (Numbers 12:1, R.V.), *the wife of Moses was a Midianite*, and thus a descendant of Abraham." — *Patriarchs and Prophets*, p. 383, written in 1890.

BIBLE "Miriam and Aaron began to talk against Moses because of his *Cushite wife*, for he had married a *Cushite*." — Numbers 12:1.

Why did Ellen White begin by agreeing with the Bible that Moses' wife was a "Cushite?" Why did she even go so far as to directly quote the Scripture, even include its correct reference in her book, but then change her mind and *refute* God's Word by claiming Moses' wife was a Midianite? Do you think Ellen White thought she had to correct God and Moses? If so, wouldn't that be the highest level of arrogance?

The Midianites lived in what is now Saudi Arabia, while the Cushites lived south of Egypt in Ethiopia. It is equivalent to confusing

Canadians with Mexicans! So who is right — the Bible or Ellen White? Did God inspire Ellen White to refute what the Bible clearly stated? If so, then why did she later contradict herself? Which of her statements was *really* inspired? Or did she simply get her information from a source other than God?

7. Did God destroy the Israelites with a plague, or did they die because of their gluttony?

EGW "When the God of Israel brought His people out of Egypt, He withheld flesh meats from them in a great measure, ... With this they were not satisfied. ... They preferred to endure slavery, and even death, rather than be deprived of flesh. God granted their desire, giving them flesh, and *leaving them to eat till their gluttony produced a plague*, from which many of them died." — *Counsels on Diet and Foods*, p. 148, written in 1890.

BIBLE "But while the meat was still between their teeth and *before it could be consumed*, the anger of the Lord burned against the people, and *he struck them* with a severe plague." — Numbers 11:33.

Ellen White said that the Israelites died because they ate too much; she claimed the plague was the result of their gluttony. The Bible says No, God struck them down the moment they tasted the meat, and before they could even swallow it. Which statement is Divinely inspired — the Bible's, or Ellen White's? Which is *your* highest authority?

8. Who fed Elijah at the brook 'Cherith'?

EGW "God directed his course from Jezebel's power to a place of safety in the mountains, by the brook Cherith. There He honored Elijah by sending food to him morning and evening by *an angel of heaven*." — *Testimonies*, vol. 3, p. 288, written in 1873.

Three years later, in 1876 Ellen White revised her previous statement by writing that it really *wasn't* an "angel" who fed Elijah,

instead God used a "raven" to feed Elijah:

"He who fed Elijah by the brook, making a *raven* His messenger, will not suffer His faithful ones to want for food." — *Testimonies*, vol. 4, p. 253, written in 1876.

In 1916, one year after Ellen White's death, the book *Prophets and Kings* was gleaned from her manuscripts and published by the EGW Estate. The new book avoided any reference whatsoever to either an "angel" or "raven:"

"For a time Elijah remained hidden in the mountains by the brook Cherith. There for many months he was *miraculously* provided with food." — *Prophets and Kings*, p. 129, 1916.

BIBLE "I have ordered the *ravens* to feed you The *ravens* brought him bread and meat." — 1 Kings 17:4, 6.

Some Adventists try to justify Ellen White's mistake by claiming there is *only one* Hebrew word for "Arab," "angel," "raven," and "black" or "night." They say there is no way to know which English word was intended in 1 Kings 17:4, 6. However, that idea is *incorrect* for Hebrew, like English, has different words for "Arab" ("arabi"), "angel" ("ma'lak"), "raven" ("oreb"), "black" ("shahar") and "night" ("ereb"). This SDA defense simply demonstrates willful ignorance.

No Seventh-day Adventist would ever think of contradicting Genesis 8:7 when it uses the *very same Hebrew word* ("oreb," raven) to tell us Noah sent a *raven*—not an "arab" or an "angel" or a "black night" out the window of the ark! It is *only* because of Ellen White's myths that Seventh-day Adventists stumble over the Biblical account of Elijah being fed by a raven. Her lack of divine inspiration has caused many Seventh-day Adventists to be so confused they don't even trust their own Bibles! And *that* is just *one* of the bitter fruits the writings of Ellen White produce in the lives of her readers. Surely *God* would not do this!

9. Was Samson untrue to God when he married a Philistine?

EGW "A young woman dwelling in the Philistine town of Timnath engaged Samson's affections, and he determined to make her

his wife. ... The parents at last yielded to his wishes, and the marriage took place. ... The time when he must execute his divine mission — the time above all others when he should have been true to God — Samson connected himself with the enemies of Israel. ... *He was placing himself in a position where he could not fulfill the purpose to be accomplished by his life. ... The wife, to obtain whom Samson had transgressed the command of God, proved treacherous to her husband.*" — *Patriarchs and Prophets*, pp. 562, 563, written in 1890.

BIBLE "Samson said to his father, 'Get her for me. She's the right one for me.' (His parents did not know that *this was from the Lord*, who was seeking an occasion to confront the Philistines.) . . ." — Judges 14:3, 4.

Ellen White wrote that Samson sinned by transgressing the command of God, but God's Word tells us his actions were from the Lord. Which is right — Ellen White, or the Bible?

10. While tempting Jesus, did Satan claim to be the angel who had saved Isaac from certain death?

EGW "As soon as the long fast of Christ commenced in the wilderness, Satan was at hand with his temptations. He ... tried to make Christ believe that God did not require Him to pass through self-denial and the sufferings He anticipated. ... *He (Satan) also stated that he was the angel that stayed the hand of Abraham as the knife was raised to slay Isaac.*" — *Selected Messages*, vol. 1, p. 273, written in 1874.

You may read the Bible from cover to cover and you will not find any evidence to validate this supposed conversation between Christ and Satan. Ellen White simply went beyond Scripture with this myth.

11. Who chose Judas to be one of Jesus' twelve disciples?

EGW First, Ellen White said that Judas was chosen by Christ:

"When *Judas was chosen by our Lord*, his case was not hopeless." — *Testimonies*, vol. 4, p. 41, written in 1876.

Twelve years later Ellen White *changed her mind* and wrote it was really Jesus' *disciples* who wanted Judas to be one of their number and so they pushed him forward:

"The *disciples* were anxious that Judas should become one of their number. ... *They commended him* to Jesus." — *The Desire of Ages*, p. 294, written in 1898.

Then, a few pages later *in the same book*, Ellen White said Judas *connected himself* with Christ's disciples:

"While Jesus was preparing the disciples for their ordination, *one who had not been summoned* urged his presence among them. It was Judas Iscariot, a man who professed to be a follower of Christ. *He now came forward, soliciting a place* in this inner circle of disciples. ... He felt a desire to be changed in character and life, and he hoped to experience this *through connecting himself* with Jesus." — *The Desire of Ages*, pp. 293, 717, written in 1898.

Then, writing four years later, she said Christ didn't *choose* Judas, he only *permitted* Judas to become one of his disciples:

"Christ knew, when He *permitted* Judas to connect with Him as one of the twelve, that Judas was possessed of the demon of selfishness." — *Advent Review and Sabbath Herald*, May 12, 1903 (quoted in *Seventh-day Adventist Bible Commentary*, vol. 5, p. 1102).

Finally, Ellen White stated Christ *did not choose* Judas as he had the others, he just *accepted* Judas:

"Jesus knew that Judas was defective in character, but notwith-

standing this, He *accepted* him as one of the disciples, and gave him the same opportunities and privileges that He gave to the *others whom He had chosen.*" — *Testimonies to Ministers*, pages 46, 47, written in 1893.

BIBLE "When morning came, he called his disciples to him and *chose twelve of them ... Judas Iscariot*, who became a traitor. ... Then Jesus replied, 'Have I not *chosen you, the Twelve?* Yet one of you is a devil!' ... *You did not choose me, but I chose you.*" — Luke 6:13-16; John 6:70; 15:16.

12. Did Paul learn the Gospel from the church or as the result of a direct revelation from Jesus Christ?

EGW "Paul must receive instruction in the ... faith ... Christ sends him to the very disciples whom he had been so bitterly persecuting, *to learn of them.* ... Paul was in a condition *to learn of those* whom God had ordained to teach the truth. Christ directs Paul to His chosen servants, thus placing him in connection with His church. The very men whom Paul was purposing to destroy *were to be his instructors* in the very religion that he had despised and persecuted." — *Testimonies*, volume 3, page 430, written in 1875.

BIBLE "I want you to know, brothers, that the gospel I preached is not something that man made up. *I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.* ... I *did not consult any man*, nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus. Then after three years, I went up to Jerusalem to get acquainted with Peter ... I saw none of the other apostles — only James, the Lord's brother. I assure you before God that what I am writing you is no lie." — Galatians 1:11,12, 16-20.

13. Could the slaves of Paul's day and the African-American slaves of Ellen White's day be assured of a place in heaven?

EGW "God *cannot* take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, fearing nothing but his master's lash, and holding a lower position than the brutes. But He does the best thing for him that a compassionate God can do. He permits him to *be as if he had not been.* ..." — *Early Writings*, p. 276, written in 1882.

Ellen White wrote this shortly after the slaves had been freed in America. Do you think modern descendants of slaves will think kindly of their Church when they learn its prophetess taught that many former slaves will be lost through no fault — no choice — of their own? Will Ellen White's denigration of non-white races play well in third-world nations? I think not.

Consider, rather, what the Bible has to say about racial equality in God's kingdom:

BIBLE "*There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.* If you *belong to Christ, then you are Abraham's seed, and heirs according to the promise.*" — Galatians 3:28, 29.

"The true light (Jesus) that *gives light to every man* was coming into the world." — John 1:9.

"When Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that *the requirements of the law are written on their hearts*" — Romans 2:14-15.

"Sin is *not taken into account when there is no law.*" — Romans 5:13.

"Even though I was once a blasphemer and a persecutor and a violent man, *I was shown mercy because I acted in ignorance and unbelief.* The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus." — 1 Timothy 1:13, 14.

Ellen White taught the non-Biblical racial concept that God would make a black slave "as if he had not been." The Bible teaches that we are either saved or lost — we are *never* as if we had not been! Those who have had *no* opportunity to know the Gospel are extended mercy and judged on what they *do* know. In God's court, *honest ignorance* is granted saving grace — regardless of race.

14. Does the Bible require us to kneel every time we pray?

EGW "Where have our brethren obtained the idea that they should stand upon their feet praying to God? One who had been educated about five years in Battle Creek was asked to lead in prayer before Sister White should speak to the people. But as I beheld him standing upright upon his feet while his lips were about to open in prayer to God, my soul was stirred within me to give him an open rebuke. Calling him by name, I said, '*Get down on your knees! This is the proper position always. ... Both in public and private worship, it is our duty to bow down before God when we offer our petitions to Him.*' This act shows our dependence upon God. ..." — Manuscript 84b, written August 1, 1897.

In *Selected Messages*, vol. 2, p. 312, you will find a portion of this statement, however Ellen White's outcry has been omitted.

BIBLE "Then *Solomon stood* before the altar of the Lord in front of the whole assembly of Israel, spread out his hands toward heaven and said (prayed) 'O Lord, God of Israel, ...' — 1 Kings 8:22, 23

"And when you *stand praying*, if you hold anything against anyone, forgive him." — Mark 11:25.

In the book *Selected Messages*, vol. 3, p. 266, you will find this footnote: "Elder D. E. Robinson, one of Ellen White's secretaries from 1902 to 1915 reported: 'I have been present repeatedly at camp meetings and General Conference sessions in which Sister White herself has offered prayer with the congregation standing, and she herself standing.'"

Even dyed-in-the-wool Seventh-day Adventists knew Ellen White was wrong about always requiring worshippers to kneel when praying. They included that footnote along with numerous other quotations to demonstrate Ellen White had later *reversed herself* and stated it was permissible after all to stand while praying.

What these good people actually demonstrated was that *Ellen White frequently spoke out of both sides of her mouth!* Her original statement *contradicted the Bible*, and her subsequent statements *contradicted what she had previously written*. So it is that frequent acrimonious debates occur among Ellen White's supporters, because both sides, no matter how opposite their assertions, can always find a quotation somewhere in her writings to support their positions.

15. Could Jesus see through the portals of the tomb?

EGW "*The Savior could not see through the portals of the tomb.* Hope did not present to him his coming forth from the grave a conqueror, or tell him of the Father's acceptance of the sacrifice." — *The Desire of Ages*, p. 753, written in 1888.

BIBLE "Jesus answered them, 'Destroy this temple, and *I will raise it again in three days.*'" — John 2:9.

"*Remember how he told you, while he was still with you in Galilee: 'The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again.'*" — Luke 24:6-7.

"*I lay down my life — only to take it up again. ... I have authority to lay it down and authority to take it up again.*" — John 10:17-18.

To defend Ellen White's error, SDAs often quote Mark 15:34, "My God, why have you forsaken me?" But notice, Jesus' cry referred to the *separation he felt from God* as a result of bearing our sins — it was *not* an expression of doubt in the *certainty of his resurrection!*

16. Did Jesus' humanity and Divinity die on the cross?

EGW "Men need to understand that *Deity suffered and sank* under the agonies of Calvary." — Manuscript 44, written in 1898, quoted in *SDABC*, vol. 7, p. 907.

"The *Deity did not sink* under the agonizing torture of Calvary." — Letter 32, written in 1899, quoted in *SDABC*, vol. 5, page 1129.

Ellen White contradicted herself here because she believed the old Arian heresy that Jesus was not divine. Though vigorously denied by the Church, she held to Arian beliefs all her life through 1903 (see *SDABC*, vol. 5, pages 1129-1130). Thus when writing about Christ's Incarnate nature she contradicted herself, the Bible, and the central doctrine of Christianity.

17. What is the "seal of God?"

EGW "Too late they see that *the Sabbath of the fourth commandment is the seal of the living God.*" — *Great Controversy*, p. 640, written in 1888.

"The *sign, or seal, of God* is revealed in the observance of the seventh-day *Sabbath*. ... *The mark of the beast* is the opposite of this — the observance of the *first day of the week*." — *Testimonies*, vol. 8, p. 117, written in 1904.

"John was called to behold a people distinct from those who worship the beast or his image by keeping the first day of the week. *The observance of this day* (first day of the week, Sunday) *is the mark of the beast.*" — *Testimonies to Ministers*, p. 133, 1898.

BIBLE "You were marked in Him with a *seal*, the promised *Holy Spirit*." — Ephesians 1:13.

"Do not grieve the *Holy Spirit of God*, with whom you were sealed for the day of redemption." — Ephesians 4:30.

For many generations Sabbath-keeping churches (including Seventh-day Adventists, World Wide Church of God, and Church of God Seventh Day) have taught that the Bible Sabbath is the "seal of God" and that worshiping on Sunday is the "mark of the Beast." Those teachings

indicate the very high regard those churches have for the seventh day of the week — so high that one is *saved or lost on the basis of one's day of worship rather than on the grace of Jesus Christ!* At the very least this concept is shameful, divisive, and contrary to the Gospel.

Nowhere in all the Bible is there a single text telling us that Saturday, the Bible Sabbath day, is the "seal of God." According to the Bible, the *Holy Spirit* is the "Seal of God." Ellen White simply contradicted the Word of God. She was wrong about Saturday being the "Seal of God," and she was wrong about Sunday being the "Mark of the Beast."

According to the Bible, Sunday is no different from any other day of the week. The Temple in Jerusalem was open and sacrifices were offered *seven days a week* for worshipers, including Sunday (see Acts 2:46). And at least one of God's annual holy days, the Day of Pentecost, required worshipers to go to the Temple on Sunday (see Leviticus 23:15-16). According to these Biblical facts, only a *false* prophet would treat the divinely-instituted practices of Judaism and Christianity so scurrilously as to proclaim Sunday as the "Mark of the Beast."

18. Who bears our sins?

EGW "It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, *the scapegoat typified Satan*, the author of sin, upon whom the sins of the truly penitent will finally be placed. ... Christ will place all these sins *upon Satan*, ... so *Satan*, ... will at last suffer the full penalty of sin." — *Great Controversy*, p. 422, 485, 486 written in 1888.

BIBLE "Look, the Lamb of God (Jesus Christ), who *takes away* the sin of the world." — John 1:29.

"*He himself* (Jesus Christ) *bore our sins in his body* on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed." — 1 Peter 2:24.

The Bible is plain that Jesus is our Sin Offering. And He is our High Priest, our Judge and our Defense Attorney. Jesus is also our Substitute who died our death on the cross, represented by the Lord's

Goat in Leviticus 16:8-10. And Jesus is also represented by the Scapegoat who bore our sins, taking them away so we could go free! According to Biblical symbolism, *every aspect* of our salvation centers on and revolves around Jesus Christ.

Ellen White contradicted the Bible picture of salvation by claiming the scapegoat represented Satan. Satan will never suffer for your sins — *Jesus already did!* Ellen White's confusion about salvation is another of the diabolical influences she has upon her followers. It is no wonder that most Seventh-day Adventists cannot confidently assert that they are fully saved in Jesus Christ.

What about Ellen White's teaching regarding prophecy? Was she more Biblical when she wrote out her visions regarding the future?

19. As the seven last plagues fall, do the wicked try to repent?

EGW "The plagues were falling upon the inhabitants of the earth. Some were denouncing God and cursing Him. Others rushed to the people of God and *begged* to be taught how they might escape His judgments (this is an act of repentance). ... Those who had not prized God's Word were hurrying to and fro, wandering from sea to sea, and from the north to the east, to *seek the Word of the Lord* (repentance). ... *What would they not give for one word of approval from God* (repentance)! But no, they must hunger and thirst on." — *Early Writings*, p. 281, 1882.

BIBLE "They were seared by the intense heat and *they cursed the name of God*, who had control over these plagues, but they *refused to repent* and glorify Him. The fifth angel poured out his bowl on the throne of the beast, and his kingdom was plunged into darkness. Men gnawed their tongues in agony and *cursed the God of heaven* because of their pains and their sores, but they *refused to repent* of what they had done. ... And they *cursed God* on account of the plague of hail, because the plague was so terrible." — Revelation 16:9-11, 21.

20. Will we know the exact day and hour of Christ's Second Coming?

EGW "As God has shown me in holy vision ... we heard the voice of God like many waters, which *gave us the day and hour of Jesus' coming*. The living saints, 144,000 in number, knew and understood the voice" — *A Word to the Little Flock*, p. 14, written in 1847 (also in *Early Writings*, pages 15, 34, and 285).

BIBLE "*No one knows about that day or hour*, not even the angels in heaven, nor the Son, but only the Father." — Matthew 24:36.

"*You do not know the day or the hour.*" — Matthew 25:13.

"It is *not for you to know the times or dates* the Father has set by his own authority." — Acts 1:7.

So which will you believe — the Bible, or Ellen White? Which is really God's Word? Remember it was Ellen White herself who said:

EGW "There is *no halfway work* in the matter. The Testimonies are of the Spirit of God, *or of the devil.*" — *Testimonies*, vol. 4, p. 230, written in 1876.

"If the Testimonies speak *not* according to the Word of God, *reject them!*" — *Testimonies*, vol. 5, p. 691, written in 1889.

Ellen White's answers to twenty questions covering Bible topics from creation to Christ's second coming demonstrate she *disagreed with the Bible* or went *beyond* what God's Word stated. In addition, she also *contradicted herself* — all while claiming to be directly inspired by God!

Attempting to Defend Ellen White's Contradictions

How do Seventh-day Adventists attempt to defend Ellen White and her Bible contradictions? They follow a two-pronged approach.

First, like the Jehovah's Witnesses and Mormons before them, SDAs now produce their own unique Bibles: *The Spirit of Prophecy Study Bible*, and *The Clear Word Bible* (see the illustrations on page 127). *The Clear Word Bible*, though not officially sanctioned by the

SDA Church, is nevertheless sold across North America in the Church's official ABC bookstores and the laity consider it to be authorized.

The *Spirit of Prophecy Study Bible* includes Ellen White's most prominent comments as footnotes at the bottom of each page. Much worse is the *Clear Word Bible*. Jack Blanco rewrote the entire Bible, added *Ellen White's words and thoughts directly into the verses without any footnotes whatsoever*, and called it *The Clear Word Bible*. The Review and Herald Publishing Association reported it was their best-selling book for 1995 – and no wonder, for it is the first “Bible” in history to agree with Ellen White!

The Clear Word Bible is such a blatant butchering of God's Word that even some Seventh-day Adventist lay people and scholars are aghast that any of their brothers and sisters in the Church could produce such a distortion. Bill Johnsson, *Review* editor, warned: “Blanco injects his own interpretations into the texts: sometimes he adds, sometimes he deletes, sometimes he supplies comments based on the writings of Ellen White, ... sometimes he *simply slants the text to make it say what he wants it to say*. ... In no sense can (*The Clear Word*) be considered an accurate translation of Scripture.” In the same *Review*, SDA Greek scholar Sakae Kubo wrote: “I dread to find this version being reviewed by one of the scholarly journals. ... The very obvious and serious danger is that our own people will be *confused as to what the Bible really says*.” — *Adventist Review*, April, 1995, pp. 14, 15.

The second approach Seventh-day Adventists use in trying to defend Ellen White's contradictions is to follow her lead in assaulting the integrity of God's Word. By repeatedly claiming to find errors in the Bible they hope to justify the errors in Ellen White's writings. In this her defenders simply demonstrate their lack of careful, solid Bible study. I have yet to hear of even one of their Bible “errors” that has not been thoroughly refuted by numerous conservative Christian theologians.

The irony is that Seventh-day Adventists were once known around the world as “People of the Book,” but are now known as “Castigators of the Book!” To their shame, Ellen G. White's ministry has caused many Seventh-day Adventists to not even trust the Bible. In this, they are truly spiritual infants blown about by the “craftiness of men in their deceitful scheming” (Ephesians 4:14).



Are You Saved?

"For it is by grace you have been saved, through faith; and this not from yourselves, it is the gift of God; not by works, so that no one can boast." — Ephesians 2:8-9

What you believe about salvation has eternal consequences.

As a follower of Christ, if you cannot now rejoice in the fact that you have *already been saved* by His grace, then you do not clearly understand the Biblical essentials of salvation. There is only one Gospel that can save you, and that Gospel is revealed through the Word of God. No divinely-inspired prophet was ever mistaken about God's requirements for salvation.

Look again at Ellen White's writings to determine if what she wrote about the Gospel is in harmony with God's Word. The following questions will help you understand the Biblical essentials of salvation:

1. Does the plan of salvation date back before the creation of this world?

EGW "While Moses was shut in the mount with God, *the plan of salvation, dating from the fall of Adam*, was revealed to him" — *Selected Messages*, vol. 1, pp. 231, 232, written in 1878.

"The kingdom of grace was *instituted immediately after the fall of man*, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects." — *Great Controversy*, p. 347, written in 1888.

BIBLE "A faith and knowledge resting on the hope of eternal life, which God, who does not lie promised *before the beginning of time.*" — Titus 1:2.

"For he chose us in him *before the creation of the world.*" — Ephesians 1:4.

"You were redeemed ... with the precious blood of Christ, a lamb without blemish or defect. He was *chosen before the creation of the world*, but was revealed in these last times for your sake." — 1 Peter 1:18-20.

"This grace was given us in Christ Jesus *before the beginning of time.*" — 2 Timothy 1:9.

"The Lamb that was *slain from the creation of the world.*" — Revelation 13:8.

Ellen White claimed God devised a plan to deal with sin *after* Adam and Eve had fallen to temptation. But the Gospel of Jesus Christ states God was not unprepared when Adam and Eve sinned. Instead, his loving omniscience had created the plan of salvation even *before* the beginning of time! In God's plan, Jesus was "slain" from the creation of this world. Only a God of overwhelming love would set up a plan to pay the penalty for sin long before the first sin occurred.

2. Does the blood of Christ cancel and cleanse away our sins the moment we confess them?

EGW "The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, *was not to cancel the sin*; it would stand on record in the sanctuary until the final atonement." — *Patriarchs and Prophets*, p. 357, written in 1890.

"At the time appointed for the judgment — the close of the 2300 days, *in 1844* — *began* the work of investigation and blotting out of sins." — *Great Controversy*, p. 486, written in 1888.

BIBLE "For I will *forgive* their wickedness and will *remember their sins no more.*" — Hebrews 8:12.

"*Christ was sacrificed once to take away the sins of many people*; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him." — Hebrews 9:28.

"In him *we have redemption* through his blood; the forgiveness of sins." — Ephesians 1:7.

"He forgave us all our sins, *having canceled the written code*, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross." — Colossians 2:13, 14.

"And so Jesus also suffered outside the city gate *to make the people holy through his own blood.*" — Hebrews 13:12.

"The blood of Jesus Christ his Son *cleanseth us from all sin.*" — 1 John 1:7 (KJV).

"If we confess our sins, he is faithful and just and will *forgive* us our sins *and purify* us from all unrighteousness." — 1 John 1:9.

"He is the One who turns aside God's wrath, *taking away our sins.*" — 1 John 2:2 (margin).

"He loved us and sent his Son as the one who would turn aside his wrath, *taking away our sins.*" — 1 John 4:10 (margin).

If you, O LORD, kept a record of sins, O Lord, who could stand? But with you there is forgiveness ... — Psalm 130:3-4

"I am he who *blots out your transgressions* for my own sake, and *remembers your sins no more.*" — Isaiah 43:25.

"... I will *forgive* their wickedness and will *remember their sins no more.*" — Jeremiah 31:34.

"As far as the east is from the west, so far *has he removed our transgressions from us.*" — Psalm 103:12.

According to Ellen White, you are not truly free from your sins when you repent. Instead, your sins are shifted from one heavenly record book to another. They are kept on file to condemn you in the Investigative Judgement if you have not perfectly overcome each sin before your life (or "probation") closes. The Seventh-day Adventist doctrine of the Investigative Judgment is a false "gospel" which leaves many Seventh-day Adventists uncertain of their salvation, and thus they live in fear. When asked if you have assurance of salvation you may be accustomed to answering "I *hope* to be saved," or "Jesus is in the *process* of saving me." If that is your understanding of the Gospel, your beliefs about salvation are not Biblical.

The Gospel in God's Word assures you, that as a professed Christian, having confessed and repented of your sins, you are saved by Jesus Christ *right now*. You have salvation *right now*. At this very moment, you stand before God as though you had never sinned. In Jesus Christ you have confidence to stand before God at any moment without fear of punishment. If that is difficult for you to believe, then consider the Good News in God's Word:

BIBLE "We know and *rely on the love God has for us*. God is love. Whoever lives in love lives in God, and God in him. In this way, love is made complete among us *so that we will have confidence* on the day of judgment, because in this world we are like him. *There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.*" — 1 John 4:16-18.

The Gospel of Jesus Christ is clear: Jesus takes away your sins the moment you confess and ask his forgiveness. He can *never* bring them up again for he has *completely* removed them. He "remembers them no more" for He keeps no "record of sins." Not only is Jesus your High Priest, and his blood your Sacrificial Offering, but he is also

your Scapegoat, the Bearer of your sins. He is your Judge, but he is also your Mediator and your Defense Attorney. Every part of your salvation comes from Jesus Christ! That is why God's Word says:

BIBLE "God ... *has saved us* and called us to a holy life — *not because of anything we have done*, but because of his own purpose and grace." — 2 Timothy 1:9.

When Jesus forgives you, he takes away your sin and destroys even its record by nailing it to his cross. In God's eyes it is as if you had never sinned for your sin has been taken away and God remembers your sin no more (see Jeremiah 31:34 and Psalm 103:12). You are truly saved by God's grace at this very moment, if you have responded to the grace of Christ and accepted him as your Savior! That is the good news of the Gospel found in God's Word!

3. Was the atonement for sin completed at the cross?

EGW "Instead of ... Daniel 8:14 referring to the purifying of the earth, it was now plain that it *pointed* to the closing work of our High Priest in heaven, *the finishing of the atonement*, and the preparing of the people to abide the day of His coming." — *Testimonies*, vol. 1, p. 58, written in 1868.

"Jesus entered the most holy of the heavenly (sanctuary), at the end of the 2300 days of Daniel 8, in 1844, *to make a final atonement* for all who could be benefited by His mediation" — *Early Writings*, p. 253, written in 1882. (A similar statement appears in *Great Controversy*, p. 480).

"Now, while our great High Priest *is making the atonement* for us, we should *seek to become perfect* in Christ." — *Great Controversy*, p. 623, written in 1888.

BIBLE "But now, a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God *comes through faith in Jesus Christ to all who believe*. There is no difference, for all have sinned and

fall short of the glory of God, and are *justified freely by his grace through the redemption that came by Christ Jesus*. God presented him as a sacrifice of atonement, through faith in his blood." — Romans 3:21-25, written in 57 A.D.

"Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation." — Romans 5:9-11, written in 57 A.D.

The gospel of Ellen White makes your atonement an on-going process during which you must work to become perfect. Working to become perfect is an impossible task, for the Bible says:

BIBLE *"All our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away."* — Isaiah 64:6.

Because you have no righteousness in and of yourself, you can *not* become perfect — *not ever!* Your responsibility is to accept Christ's sacrifice, his righteousness, and his perfection which is then credited to you.

The Gospel of Jesus Christ makes it clear that your reconciliation is *not* on the basis of your working to become "perfect," but on the basis of your acceptance of the free gift of Christ's shed blood and death on the cross. That is why the Bible says:

BIBLE *"For it is by grace you have been saved, through faith — and this not from yourselves, it is the gift of God — not by works, so that no one can boast."* — Ephesians 2:9, 10.

Notice God's Word states these facts in the *past tense*, clearly indicating Christ's atonement for your sins was completed on the cross. Being in Christ, you need never fear the judgment because you have

already been judged saved! Now think about this: as a Christian you have already been born again, you have already been adopted into God's family because you accepted Jesus Christ as your Savior and Lord. Does it make any sense to think that you are still on "probation?"

I ask you, would a mother give birth to a child, then wait his entire life to see if he was now "good enough" to become her son? Of course not! A child becomes his mother's son the moment he is born. A Christian becomes a saved child of God the moment he or she is born again by accepting Jesus as his Savior and Lord. Rejoice with me that our salvation is secure *right now*.

4. Did Jesus enter the most holy place of the heavenly temple before October 22, 1844?

EGW *"I was shown that ... the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where he now stands by the ark."* — *Early Writings*, p. 42, written in 1849.

BIBLE *"We do have such a High Priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man."* — Hebrews 8:1, 2, written in A.D. 60.

"He did not enter by means of the blood of goats and calves; but he entered (past tense) the Most Holy Place once for all by his own blood, having obtained (past tense) eternal redemption." — Hebrews 9:12, written in A.D. 60.

Ellen White was very certain Jesus did not enter the most holy place until October 22, 1844. Seventh-day Adventists continue to teach this false doctrine even though it contradicts the Bible, contradicts history and contradicts both the Rabbinical and Karaite dates for the Day of Atonement in 1844 (please turn to pages 143-176 for two

chapters which thoroughly investigate the 2,300 days and Seventh-day Adventism's October 22, 1844 date).

Remember what the Bible said? When Paul wrote Hebrews in A.D. 60, he said Jesus had *already entered* the most holy place. As a matter of fact, Jesus entered the most holy place immediately after his ascension. Everything Paul wrote about this was written in the *past tense*: it had *already occurred* just thirty years after Christ's resurrection. The Seventh-day Adventist doctrine that Jesus waited two millennia to begin his ministry in the most holy place of the Heavenly Sanctuary is simply contrary to God's Word.

5. Did Jesus die to give us salvation or to give us a second probation?

EGW "Death entered the world because of transgression. But Christ gave his life *that man should have another trial*. He did not die on the cross to abolish the law of God, but *to secure for man a second probation*." — *Testimonies to Ministers*, p. 134, (1898).

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was *not to cancel sin*. ... It (your sins) will stand in the sanctuary until the final atonement." — *Patriarchs and Prophets*, p. 357, written in 1890.

BIBLE "When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He *forgave all* our sins, *having canceled* the written code, with its regulations, that was against us and that stood opposed to us; he took it away, *nailing it to the cross*." — Colossians 2:13, 14.

"You, O LORD, (keep *no*) *record* of (forgiven) sins ..." — Psalm 130:3-4.

"Jesus said to him, *Today salvation has come* to this house." — Luke 19:9.

"I tell you, now is the time of God's favor, *now is the day of salvation*." — 2 Corinthians 6:2.

"And you also *were* included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit." — Ephesians 1:13.

"For God did not appoint us to suffer wrath but to *receive salvation* through our Lord Jesus Christ. He died for us so that, *whether we are awake or asleep, we may live together with him*." — 1 Thessalonians 5:9, 10.

"How shall we escape if we *ignore* such a *great salvation*?" — Hebrews 2:3.

"When he had received the drink, Jesus said, '*It is finished*.' With that, he bowed his head and gave up his spirit." — John 19:30.

Here again Ellen White circumvented the centrality of the cross and the finished work of Christ's atonement. Her "second probation" contradicts the Biblical fact that you are either saved or you are under the sentence of eternal death. There is no intermediate ground.

The Gospel of Jesus Christ is clear. At the cross Jesus died to pay the penalty for your sins. As a Christian, through faith in his death, you *now* have atonement, reconciliation, justification, sanctification, and salvation. You do *not* have a "second probation." Jesus' work on your behalf is always on the basis of his grace and your faith. It is never on the basis of proving yourself to be "safe to save" while on some mythical "probation"!

6. Can we legitimately say "I have ceased to sin"?

EGW "Christ died to make it *possible for you to cease to sin*, and sin is the transgression of the law." — *The Advent Review and Sabbath Herald*, vol. 71, no. 35, p. 1, August 28, 1894.

"To be redeemed means to *cease from sin*." — *The Advent Review and Sabbath Herald*, vol. 77, no. 39, p. 1, September 25, 1900.

"Those only who through faith in Christ *obey all* of God's commandments will reach the condition of *sinlessness* in which Adam lived before his transgression. They testify to their love of Christ by *obeying all* his precepts." — Manuscript 122, written in 1901, quoted in *Seventh-day Adventist Bible Commentary*, vol. 6, p. 1118.

"To every one who surrenders fully to God is given the privilege of *living without sin*, in obedience to the law of heaven. . . . *God requires of us perfect obedience. We are to purify ourselves*, even as he is pure. By keeping his commandments, we are to reveal our love for the Supreme Ruler of the universe." — *The Advent Review and Sabbath Herald*, September 27, 1906, page 8.

BIBLE "The blood of Jesus, his Son, purifies us from all sin. *If we claim to be without sin, we deceive ourselves and the truth is not in us.* If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. *If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.*" — 1 John 1:8, 9.

"For it is by grace *you have been saved*, (past tense) *through faith* — and this *not from yourselves*, it is the *gift* of God — *not by works*, so that no one can boast." — Ephesians 2:8, 9.

Ellen White often confused God's grace with human works. She requires you to work for "perfection" in the sense of personal sinlessness — resulting in a check-list religion. Believing that sinlessness is the fruit of obedience rather than God's gift of grace causes you to concentrate on your sins rather than on your Savior.

While the Gospel of Jesus Christ recognizes and abhors your on-going sinfulness, it encourages you to grow in the grace and knowledge of Jesus Christ. It concentrates on the Solution to your sin problem! The Good News is that your faith in God's grace enables him to see you as sinless at this very moment. Wrapped in the blood-stained robe of Christ's righteousness you are accepted by him as though you had never sinned. Your sins are forgiven and taken away never to

reappear. Rejoice in the grace of God described by the prophet Isaiah:

"I, even I, am he who *blots out your transgressions*, for my own sake, and *remembers your sins no more!*" — Isaiah 43:25.

Notice God said He "remembers your sins no more." That is because forgiveness includes the blotting out of sin (see Hebrews 8:12; 9:28; and Jeremiah 31:34). But Ellen White robs her followers of this freedom by claiming God keeps forgiven sins on record until after the Investigative Judgment (see *Patriarchs and Prophets*, page 357).

7. As a Christian do I still stand condemned before God?

EGW "At the time the light of health reform dawned upon us, and since that time, the questions have come home every day, 'Am I practicing true temperance in all things?' 'Is my diet such as will bring me in a position where I can accomplish the greatest amount of good?' *If we cannot answer these questions in the affirmative, we stand condemned before God.*" — *Counsels on Diet and Foods*, pp. 19, 20, written in 1880.

BIBLE "Therefore, there is now *no condemnation* for those who are in Christ Jesus." — Romans 8:1.

"For God *did not* send his Son into the world to *condemn* the world, but to *save* the world through him. *Whoever believes in him is not condemned.*" — John 3:17, 18.

"I tell you the truth, whoever hears my word and believes him who sent me *has eternal life and will not be condemned*; he has crossed over from death to life." — John 5:24.

8. Can I be accepted by Christ just the way I am now?

EGW "From what was shown me, there is a great work to be accomplished for you *before you can be accepted* in the sight of God." — *Testimonies*, vol. 2, p. 84, written in 1868.

"You have a great work to do. ... It is *impossible for you to be saved as you are.*" — *Testimonies*, vol. 2, p. 316, written 1869.

"As you are, you would mar all heaven. You are uncultivated, unrefined, and unsanctified. *There is no place in heaven for such a character as you now possess.* ... You are further today from the standard of Christian perfection ... than you were a few months after you had received the truth." — *Testimonies*, vol. 3, p. 465, written in 1875.

BIBLE "Accept one another, then, *just as Christ accepted you*, in order to bring praise to God." — Romans 15:7.

"God, who knows the heart, showed that *he accepted them* (the Gentile converts) by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for *he purified their hearts by faith.*" — Acts 15:8, 9.

"Because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions — *it is by grace you have been saved.*" — Ephesians 2:4, 5.

Your acceptance by God is *not on the basis of your perfect character*. You come to God both *to be saved and to permit his work of cleansing in your life* — he accepts you just the way you are. The Bible consistently indicates Ellen White is wrong in claiming there is a level of perfection you must attain before you can be accepted by God.

9. Can I legitimately say "I am saved *now* by Christ's grace"?

EGW "Those who accept the Saviour, however sincere their conversion, *should never be taught to say or to feel that they are saved.* This is misleading. Everyone should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that he accepts us, we are not beyond the reach of temptation. ... *Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves.*" — *Christ's Object Lessons*, p. 155, written in 1900.

Here again Ellen White completely contradicted the Bible. She robbed believers of one of the most beautiful testimonies a Christian can share: "I've been *saved* by the grace of Jesus Christ!" Your Savior wants you to have that assurance. Read what the Bible has to say about being confident of your salvation in Christ:

BIBLE "I write these things to you who believe in the name of the Son of God so that *you may know that you have eternal life.*" — 1 John 5:13.

"I tell you the truth, whoever hears my word and believes him who sent me *has eternal life and will not be condemned; he has crossed over from death to life.*" — John 5:24

"I tell you the truth, *he who believes has everlasting life.*" — John 6:47

"Whoever eats my flesh and drinks my blood *has eternal life*, and I will raise him up at the last day." — John 6:54

"We believe it is through the grace of our Lord Jesus that *we are saved*, just as they are." — Acts 15:11

"For it is with your heart that you believe and *are justified*, and it is with your mouth that you confess and *are saved*. As the Scripture says, 'Anyone who trusts in him will *never* be put to shame.'" — Romans 10:10, 11

"By this gospel *you are saved*, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain." — 1 Corinthians 15:2

"It is by grace *you have been saved.*" — Ephesians 2:5

"For it is by grace *you have been saved*, through faith — and this not from yourselves, *it is the gift of God.*" — Ephesians 2:8

"Once *you were alienated* from God and *were enemies* in your minds because of your evil behavior. But *now he has*

reconciled you by Christ's physical body through death to present you holy in his sight, *without blemish and free from accusation* — if you continue in your faith, established and firm, not moved from the hope held out in the gospel." — Colossians 1:21-23

"God who *has saved us* and called us to a holy life — *not because of anything we have done* but because of his own purpose and grace." — 2 Timothy 1:9

"*He saved us*, not because of righteous things we had done, but because of his mercy. *He saved us* through the washing of rebirth and renewal by the Holy Spirit." — Titus 3:5.

Part of the problem Ellen White had with the assurance of salvation is she repeatedly confused *temptation* with *sin*. According to her, your salvation depends on your ability to resist temptation and thus successfully overcome sin. So if you should gratefully express your gratitude that Jesus had saved you, then Ellen White claimed you were trusting in yourself! She taught your salvation must always remain an uncertainty because you could always be tempted into sin.

But the Gospel of Jesus Christ makes it plain that you *are saved* the moment you accept Christ. Your salvation does not depend on your good works, but on God's grace. God calls you and saves you and empowers you to do good works — but never on your own merits. On your own merits you will *always* be a sinner. From your viewpoint you will *always* be less than perfect.

The Good News is that through God's grace, you are *now a forgiven, saved* sinner. From God's viewpoint, looking through the shed blood of Jesus, you stand perfect before him. You are blameless and acceptable in his sight right now. Trust Jesus with your salvation now!

10. Can the faith of believing parents save their infants?

EGW "I know that some questioned whether the little children of even believing parents should be saved, because they have had no *test of character* and *all must be tested and their character determined by trial*. The question is asked, 'How can little children have this test and trial?' *I answer that the faith of the*

believing parents covers the children, as when God sent his judgments upon the first-born of the Egyptians. ... The parents evidenced their faith in implicitly obeying the directions given them, and the faith of the parents covered themselves and their children. ... This is a symbol to show that *the faith of the parents extends to their children and covers them from the destroying angel*." — *Selected Messages*, vol. 3, pp. 313, 314, written in 1885.

BIBLE "If I bring a sword against that country and say, 'Let the sword pass throughout the land,' and I kill its men and their animals, as surely as I live, declares the Sovereign Lord, even if these three men (Noah, Daniel and Job) were in it, *they could not save their own sons or daughters. They alone would be saved*. Or if I send a plague into that land and pour out My wrath upon it through bloodshed, killing its men and their animals, as surely as I live, declares the Sovereign Lord, even if Noah, Daniel and Job were in it, *they could save neither son nor daughter. They would save only themselves by their righteousness*." — Ezekiel 14:17-20.

"The soul who sins is the one who will die." — Ezekiel 18:4.

"The soul who sins is the one who will die. The *son will not share* the guilt of the father, nor will the father share the guilt of the son. *The righteousness of the righteous man will be credited to him, and the wickedness of the wicked will be charged against him*." — Ezekiel 18:20.

"I will judge *each of you according to his own ways*." — Ezekiel 33:20.

In trying to give parents some assurance that their little children could be saved, Ellen White stated that since little children have not had the opportunity to *prove* their character *by their good works*, they would be saved under their parent's merits. Perhaps this sounds encouraging at first, but Ellen White's solution is a complete contradiction of Scripture. As a matter of fact, it is the basis of the Roman Catholic doctrine that

the merits of the saints can be transferred to deficient Christians. Isn't it strange that God would inspire Ellen White to write such an non-Biblical teaching!

The Gospel of Jesus Christ recognizes that neither your moral sin nor your obedience to God's Law can be inherited by someone else. By definition, sin is a personal, conscious decision to disobey God's Moral Law, while obedience is a personal, conscious decision to obey God's Moral Law. Unconfessed, unforgiven moral sin excludes a person from the kingdom of heaven.

Therefore, until a child reaches the age where he has the ability and the full knowledge to choose for or against God, Divine grace covers him just as it covered Adam and Eve before they chose to sin.

Remember, under the tenth plague, Israelite children were saved because they chose to remain in the place of safety, and not because the good works of their parents were transferred to their account! According to Bible principles, any Israelite child who chose not to remain in the house would have died the way the Egyptian children did.

11. Will the sins of the slave be transferred to the slave master?

EGW "I saw that the slave master will have to answer for the soul of his slave whom he has kept in ignorance; and *the sins of the slave will be visited upon (transferred to) the master.*" — *Early Writings*, p. 276, written in 1849.

BIBLE "*The soul who sins is the one who will die.*" — Ezekiel 18:4.

"The soul who sins is the one who will die. *The son will not share the guilt of the father, nor will the father share the guilt of the son.* The righteousness of the righteous man will be credited to him, and the wickedness of the wicked will be charged against him." — Ezekiel 18:20.

"*I will judge each of you according to his own ways.*" — Ezekiel 33:20.

Ellen White first contradicted the Bible by teaching the Roman Catholic doctrine that the good deeds of parents could be transferred to

their children and thus save them. She contradicted the Bible again by teaching that the sins of slaves could be transferred to slave masters. Would God have inspired Ellen White to be so wrong about such simple aspects of salvation which are clearly presented in His Word?

12. Will obeying the commandments earn me God's favor?

EGW "*To obey the commandments of God is the only way to obtain (earn) his favor.*" — *Testimonies*, vol. 4, p. 28, written in 1876.

BIBLE "*Unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.*" — Matthew 5:20.

"*All our righteous acts are like filthy rags.*" — Isaiah 64:6.

"Clearly *no one* is justified before God by the law, because, *The righteous will live by faith.*" — Galatians 3:11.

"Therefore, *there is now no condemnation for those who are in Christ Jesus.*" — Romans 5:19.

Again Ellen White contradicted the Bible by suggesting that good works earn us something in salvation. However the Bible is clear that good works are the *fruit* of salvation, not the *method of earning* God's favor or earning our salvation. This concept is what distinguishes Christianity from paganism. Could Ellen White be Divinely-inspired and miss the important Biblical concept that salvation is a gift of God's grace?

13. Does our obedience and faith reconcile us to God?

EGW "Man, who has defaced the image of God in his soul by a corrupt life, cannot, by mere human effort, effect a radical change in himself. He must accept the provisions of the gospel; *he must be reconciled to God through obedience to his law and faith in Jesus Christ.*" — *Testimonies*, vol. 4, p. 294, written in 1879.

BIBLE "For *all have sinned and fall short of the glory of God*, and are justified *freely by his grace* through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement (reconciliation), *through faith* in his blood."—Romans 3:23-25.

"But now a righteousness *from God, apart from law*, has been made known, to which the Law and the Prophets testify. *This righteousness from God comes through faith in Jesus Christ to all who believe.*" — Romans 3:21-22.

"Therefore, *since we have been justified through faith*, we have peace with God through our Lord Jesus Christ."—Romans 5:1.

"For it is *by grace you have been saved, through faith* — and this *not from yourselves*, it is the gift of God — *not by works*, so that no one can boast." — Ephesians 2:8, 9.

"How from infancy you have known the holy Scriptures, which are *able to make you wise for salvation through faith in Christ Jesus.*" — 2 Timothy 3:15.

"Once you were alienated from God and were enemies in your minds because of your evil behavior. *But now he has reconciled you by Christ's physical body* through death to present you holy in his sight, without blemish and free from accusation." — Colossians 1:21, 22.

Again Ellen White contradicted God's Word by claiming your reconciliation requires a combination of good works (obedience to God's law) and faith.

The Biblical Gospel of Jesus Christ is very clear: reconciliation and salvation are both gifts of God's grace through faith in Jesus Christ alone. Obedience to God's law is a by-product of the gift of salvation and occurs as Jesus Christ works within us to grow us in his grace. But good works, even obedience, never save us in any way whatsoever.

14. Is there ever a time when Christians will stand before God without Christ as their priestly mediator?

EGW "Those who are living upon the earth when the intercession (High Priestly ministry) of Christ shall cease in the sanctuary above are to *stand in the sight of a holy God without a mediator.*" — *Great Controversy*, p. 425, written in 1888.

BIBLE "For it is declared: 'You (Jesus) are a priest forever, ...' — Hebrews 7:17.

"But he (Jesus) became a priest with an oath when God said to him: 'The Lord has sworn and will not change his mind: *"You are a priest forever."*'" — Hebrews 7:21.

"Because Jesus lives forever, *he has a permanent priesthood.* Therefore he is able to save completely those who come to God through him, because *he always lives to intercede for them.*" — Hebrews 7:24-25.

Ellen White's false doctrine about standing before God without a mediator strikes fear in the hearts of many Seventh-day Adventists. It generates confusion and destroys confidence in the Gospel. Worse, it is a direct contradiction of what God's Word proclaims about the eternal priesthood of Jesus Christ and our calm assurance of salvation through faith in him.

Ellen White's false doctrine is what Seventh-day Adventists teach as the "full Gospel." Evangelist Dwight Nelson stated during Net 98, "Martin Luther only had half the Gospel; we Seventh-day Adventists have completed the Reformation and have the full Gospel." When the "full Gospel" of Seventh-day Adventism is compared to the pure Gospel of the Bible one discovers it is *no "gospel"* at all!

The pure Gospel of Jesus Christ is so important to God that he issued a strong warning to all who would pervert it:

BIBLE "I am astonished that you are so quickly deserting the one who called you by the grace of Christ and *are turning to a different gospel — which is really no gospel at all.* Evidently some people are throwing you into confusion and are trying to *pervert the Gospel of Christ.* *But even if we or an angel from heaven should preach a gospel other than the one we preached*

to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!" — Galatians 1:6-9.



Failed Prophecies

*"Nothing is surer than this, that this message and the visions belong together and stand or fall together."
— James White in Advent Review and Sabbath Herald,
August 14, 1883*

If you are a believer in Ellen White as the "Spirit of Prophecy" then you are comfortable with her prophetic visions. And you are well aware that most Seventh-day Adventist teaching about end-time events (eschatology) is based on Ellen White's book *The Great Controversy*. A large number of Seventh-day Adventists believe *The Great Controversy* was written as a direct result of Ellen White's visions; they believe it contains God-given prophecies about earth's end time. Since one of the tests of a true prophet is that all of the prophet's predictions must come true, most Seventh-day Adventists believe that all Ellen White's end time prophecies have been fulfilled, are in the process of being fulfilled, or must eventually be fulfilled. Scriptures often quoted to back up this belief include the following:

"The prophet who prophesies peace will be recognized as one truly sent by the Lord *only* if his prediction comes true." — Jeremiah 28:9.

"You may say to yourselves, 'How can we know when a message has *not* been spoken by the Lord?' If what a prophet proclaims in the name of the Lord does *not* take place or come true, that is a message the Lord has *not* spoken. That prophet has spoken presumptuously. Do not be afraid of him." — Deuteronomy 18:21-22.

These are valid Bible statements, but we must understand they are true *only* if the prophet has *not uttered a conditional prophecy*. A good understanding of Bible prophecy takes into account the fact that some prophecies are *conditional*, and some are *unconditional*. A prophet is false only when an *unconditional* prophecy fails to come true. The question then is, how do we know when a prophecy is conditional?

The Bible itself presents specific criteria for deciding whether or not one of God's prophets has given a conditional prophecy: if you read any prophecy in the Bible containing the conditional phrase "if ... then," you know you are dealing with conditional prophecy.

Another "rule of thumb" is that all prophecies which depend upon human activity for fulfillment, or which are designed to bring people or nations to repentance, are generally conditional. Some examples of conditional Bible prophecies are:

"If you are willing and obedient, (*then*) you will eat the best from the land; but if you resist and rebel, (*then*) you will be devoured by the sword." — Isaiah 1:19, 20.

"If you do not oppress the alien, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm, *then* I will let you live in this place, in the land I gave your forefathers for ever and ever." — Jeremiah 7:6, 7.

"I said to the city, '*Surely* you will fear me and accept correction!' *Then* her dwelling would not be cut off, nor all my punishments come upon her. *But* they were still eager to act corruptly in all they did. ... *Therefore* ... I have decided to ... pour out my wrath on them." — Zephaniah 3:7-8.

"This is what the Lord Almighty says: '*If* you will walk in my ways and keep my requirements, *then* you will govern my house and have charge of my courts.'" — Zechariah 3:7.

"If you do not repent, (*then*) I will come to you and remove your lampstand from its place." — Revelation 2:5.

Those are all examples of Bible prophecies that include either specific or implied conditional statements. But there are also conditional prophecies which at first glance do not seem to contain a conditional statement. For instance, remember Jonah's prophecy about Nineveh?

"Forty more days and Nineveh will be overturned"—Jonah 3:4.

Seventh-day Adventists often point to this text and say, "Well, Jonah must have been a false prophet because Nineveh was *not* destroyed until 200 years later!" But are they right? Is this really an example of a failed prophecy in the Bible? Not hardly!

Remember how the king of Nineveh was fairly certain Jonah's prophecy allowed for the possibility of repentance? As the king urged the people of Nineveh to repent he said:

"Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish." — Jonah 3:9.

But more than that, Jonah himself *knew for certain* that his prophecy was conditional even before he arrived in Nineveh! Jonah knew God would not destroy the Ninevites if they repented — that is why Jonah fled to Spain. He reasoned if the Ninevites never heard his prophecy they would not be led to repent and God would have to destroy them. That is why, after the forty days of grace had passed, Jonah complained angrily to the Lord:

"O Lord, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. *I knew* that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity." — Jonah 4:2.

However, there is something else here in Jonah 3:4 that Seventh-day Adventists generally overlook. Look at that text again:

"Forty more days and Nineveh will be **overturned**."—Jonah 3:4.

The key word here is "overturned." It comes from the Hebrew "haphak" which means "to overthrow, to overturn, to be changed, to be converted." So you see, Jonah's prophetic proclamation was a play on words: "If Nineveh is *not converted*, in forty days it will be overturned."

The fact that the king and citizens of Nineveh recognized this play on words is seen in their immediate decision to repent and change their ways (see Jonah 3:6-10).

Taken in the context of the entire book of Jonah, it is clear that Jonah's prophecy was *conditional*. The king knew it was conditional, the citizens knew it was conditional, and Jonah himself knew it was conditional — so he ran away hoping to prevent the Ninevites from having the opportunity to comply with the conditions and thus avert national disaster.

Whenever we judge a prophet by applying the Bible test of whether or not a prophecy has come to pass, we must always make certain that the prophecy is *unconditional*. Only a prophet's *unconditional* prophecies can be tested by Jeremiah 28:9 and Deuteronomy 18:21-22. So, as we use these Bible texts to test Ellen White, we must *only* look at her *unconditional* prophecies. It is only fair that we study only her prophecies which contain *no* conditions and *no* comments from Ellen White stating she knew beforehand that her prophecy would *not* come to pass.

But first ask yourself a crucial question: "Have you *ever* heard of even *one* of Ellen White's prophecies that did *not* come true?" Most of her supporters will answer with a triumphant, "NO! ALL of Ellen White's prophecies have *either* come to pass or are *in the process* of being fulfilled!"

But, have you *ever specifically analyzed the evidence for yourself*?

You see, if Ellen White was truly inspired by God — if she was just as inspired as all the Bible prophets were — then every investigation you make will *affirm* the evidence of her divine inspiration. The more you evaluate Ellen White according to the Biblical requirements, the more evidence ought to surface supporting her prophetic inspiration. But as you analyze the following *unconditional* statements and *unconditional* prophecies made by Ellen White, you will discover a far different situation.

1. The Lisbon earthquake (1755), and the Dark Day (May 19, 1780) definitely fulfilled two signs of Christ's second coming.

EGW "The Revelator thus describes *the first* of the signs to precede the second advent: 'There was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.' Revelation 6:12. . *These signs were witnessed before the opening of the nineteenth century. In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded ... the earthquake of Lisbon.... Ninety thousand persons lost their lives that fatal day.*" — *Great Controversy*, pages 304-305, written in 1888.

Did you know Ellen White was *wrong* in stating the Lisbon earthquake of 1755 was "the *most terrible earthquake that has ever been recorded*"? History records 100,000 people died in an earthquake in Egypt in 1201; 830,000 in China in 1556; 200,000 in Japan in 1703; and 300,000 in India in 1737! The fact is, Lisbon *isn't even on the list* of the 14 worst earthquakes in history. Strange that Ellen White picked *Lisbon*!

Now, stop a moment to consider two specific, unconditional facts Ellen White has just presented to us:

1. The *first* of these signs to precede the second advent was the *great earthquake* of Revelation 6:12.
2. The *Lisbon* earthquake of 1755 fulfilled the prophecy of Revelation 6:12.

Keep those two facts in mind as we continue on now with Ellen White's unconditional statements:

EGW "Twenty-five years later appeared the next sign mentioned in the prophecy — *the darkening of the sun and moon*. What rendered this more striking was the fact that the *time* of its fulfillment had been *definitely* pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church, — the 1260 years of papal persecution, concerning which He had promised that the

tribulation should be shortened, He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: 'In those days, *after that tribulation, the sun shall be darkened*, and the moon shall not give her light.' Mark 13:24. The 1260 days, or years, *terminated in 1798*. A quarter of a century earlier, persecution had *almost wholly ceased*. *Following this persecution*, according to the words of Christ, the sun was to be darkened. *On the 19th of May, 1780, this prophecy was fulfilled*. ... May 19, 1780, stands in history as 'The Dark Day.'—*Great Controversy*, pp. 306, 308.

Before continuing, let's review her five *unconditional* facts:

1. Twenty-five years after the Lisbon earthquake the next sign appeared (1755 + 25 = 1780).
2. This next sign was the darkening of the sun and moon.
3. *After the tribulation of the 1260 years ended in 1798* the sun would be darkened ("Dark Day").
4. A quarter of a century earlier (1798 - 25 years = 1773), persecution had *almost* wholly ceased.
5. The prophecy of the darkening of the sun and moon was *unconditionally fulfilled* by the "Dark Day" of May 19, 1780.

Did you notice that the *arithmetic is wrong*? *The numbers don't add up!* The problem lies with the fact that, according to Ellen White, the 1260 years of persecution *ended in 1798*. These two "signs" of Christ's second coming were to occur *after* the 1260 years of tribulation *had ended in 1798*. But, read carefully! The **Lisbon Earthquake**, which Ellen White unconditionally claimed fulfilled the first sign, occurred in 1755, *forty three years too soon*. And the "**Dark Day**," which Ellen White unconditionally claimed fulfilled the second

sign, occurred in 1780, *eighteen years too soon*. Therefore, according to her own testimony, it is historically and mathematically *impossible* for those two events in the 1700's to fulfill the prophetic Scriptures of Luke 21:25; Mark 13:24-26; and Revelation 6:12!

Hoping to resolve this predicament she included this statement:

"... The 1260 years *terminated in 1798*. A quarter of a century earlier, persecution had *almost* wholly ceased. ..."

Unfortunately, "*almost*" is *not good enough* to fulfill the Bible tests for a true prophet of God. Ellen White had claimed Jesus said these signs would occur *after* the persecution had ended, not that they would occur *after* the persecution had "*almost*" ended!

In 1888, Ellen White published *The Great Controversy*. There, in numerous references, she repeatedly stated that the 1260 years *terminated in 1798*. But when her faithful believers began to question why Jesus did not return immediately after the Dark Day — and why he had not returned even after more than a hundred years had passed — Ellen White did not admit she was wrong. Instead in 1900 she blamed her faithful believers for not working diligently enough in spreading Seventh-day Adventism to the world!

EGW "Had the purpose of God been carried out *by His people* in giving to the world the message of mercy, Christ would, ere this, have come to the earth." — *Testimonies*, vol. 6, p. 450, 1900.

That's what Ellen White said. Now open your Bible with me and let's examine Jesus' entire statement directly from the original source to see what the Lord *really* said:

BIBLE "There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. *At that time* they will see the Son of Man coming in a cloud with power and great glory. When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near." — Luke 21:25-28.

Did Jesus say he would come two hundred years or more *after* you see the signs in the sun, moon and stars? No, he said "*at that time*" you "*will* see the Son of Man coming in a cloud with power and great glory!" And *when* you see the Son of Man coming in a cloud, you are to "*lift up your head, because your redemption is drawing near!*" And notice, the Lord made no mention whatsoever of any 1260 years here! That all came from Ellen White. So, *if* the great earthquake and the dark day are literal they are both still future, for they have not yet been fulfilled.

As you continue on with God's Word, remember these are the very texts Ellen White quoted. She *unconditionally* claimed those prophecies were fulfilled by the Lisbon earthquake of 1755, and the Dark Day of 1780. But here is what Jesus said in the book of Mark:

BIBLE "In those days, following that distress, 'the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken. *At that time* men will see the Son of Man coming in clouds with great power and glory.'" — Mark 13:24-26.

Again, did Jesus say He would come two hundred years or more *after* the signs in the sun, moon and stars? No, Jesus said "*At that time* men will see the Son of Man coming in clouds!" And he went on to tell you that he will not take long to rescue you once you see him coming in the clouds and the angels gathering His elect:

BIBLE "*When* you see these things happening, you know that it is near, *right at the door!*" — Mark 13:29.

The Good News is that, Lord willing, you could be alive to personally experience these signs of Christ's second coming and greet him! Remember, every person who lived on earth during either the Lisbon earthquake of 1755 or the Dark Day of 1780 has been dead for more than a hundred and fifty years. According to God's Word, *neither* of those events could possibly fulfill Jesus' prophecy. Only a false prophet would try to deceive her followers into believing Christ's Second Coming was eminent in the 1800's!

Now, let's read Revelation 6:12 which Ellen White referenced:

BIBLE "I watched as he opened the sixth seal. There was a *great earthquake*. The *sun turned black* like sackcloth made of goat hair, *the whole moon turned blood red*." — Revelation 6:12.

Remember two facts about Ellen White's use of this Bible text:

1. When Ellen White quoted Revelation 6:12 she categorically stated the Lisbon earthquake of 1755 fulfilled this prophecy.
2. Ellen White did *not quote the rest* of this passage, so you missed several other events that the Bible said will occur at the very same moment in time. What else did God prophesy would happen *at the same time* the great earthquake occurred? Read the next two verses:

BIBLE "*and the stars in the sky fell to earth*, as late figs drop from a fig tree when shaken by a strong wind. The *sky receded like a scroll rolling up*, and *every mountain and island was removed from its place*." — Revelation 6:13-14.

Why do you think Ellen White focused on the earthquake and the dark day and neglected to mention that *at the same time* the stars would fall, the sky roll up, and every mountain and island would be removed? Those omissions fooled her followers. But the fact Jesus did not come in the 1700's *proves* Ellen White's interpretations are false.

Now, if Jesus' prophecy is *literal*, you may yet live to see these events occur in the future. Are you ready for Jesus to come? Do you know the *true* Gospel? Have you been saved through your faith in the cleansing blood of Jesus Christ? Only the Gospel of Jesus Christ can enable you to face the future with confident assurance in his saving power. Only Jesus can empower you to become all God wants you to be from now until Christ's Second Coming.

2. Turkey would fall on August 11, 1840.

EGW "Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his

calculations, *this power was to be overthrown. ... It will end on the 11th of August, 1840. ... At the very time specified, Turkey ... exactly fulfilled the prediction.*" — *Great Controversy*, pp. 334, 335, written in 1888.

Ellen White approved of Josiah Litch's prediction, and *repeated* her approval 48 years later even though Turkey *still* had not "ended"! Josiah and Ellen were wrong: Turkey continues to exist as a sovereign nation today. Did you know Seventh-day Adventist scholars now insist Ellen White erred by giving her approval to Litch's false prophecy? Almost every reference to this prophecy has been removed from all Adventist teaching! But why? Why do SDAs dare to tamper with the words of the "Lord's Messenger" to the Church? Because it is obvious, even to Seventh-day Adventists, that Ellen White placed her imprimatur upon a *false prophecy*! Thus God could *not* be guiding her.

But read on now to discover another prophecy Ellen White made that failed to pass the Bible test. As you do, remember she claimed *all* her prophecies came from God, and were given to her so she could guide her church into truth and away from error.

3. In 1850 the "sealing" time was almost over and the seven last plagues would soon be poured out.

EGW "In a view given June 27, 1850, my accompanying angel said, 'Time is almost finished.' ... I saw that there was a great work to do for them and but little time in which to do it. Then I saw that *the seven last plagues were soon to be poured out.*" — *Early Writings*, pp. 64, written in 1882.

EGW "I saw that the time for Jesus to be in the most holy place was nearly finished and that *time can last but a very little longer. ... The sealing time is very short, and will soon be over.*" — *Early Writings*, p. 58, written in 1882.

At first, faithful believers in the prophetic inspiration of Ellen White were content to accept her unconditional words at face value. But as years passed, and the seven last plagues were not poured out, her followers began questioning whether she had *misunderstood the vision*.

Some even began to *doubt her inspiration*. So eighteen years later in 1868, Ellen White shifted the responsibility for her mistake from herself to *God* and told the faithful:

"God's unwillingness to have His people perish, has been the reason for so long delay." — *Testimonies*, vol. 2, p. 194, 1868.

This satisfied some people for a time. But over the next thirty-two years, even more questions were raised concerning the accuracy of Ellen White's prophecies. In 1900 Ellen White *reversed* her earlier position as to the *reason* the plagues had not been poured out and Jesus had not come. This time *she blamed her followers*:

"Had the purpose of God been carried out *by His people* in giving to the world the message of mercy, Christ would, ere this, have come to the earth." — *Testimonies*, vol. 6, p. 450, 1900.

Ellen White first blamed God, then she blamed the members of the Seventh-day Adventist Church — but she herself *never* accepted responsibility for her own false prophecy. Are you comfortable with Ellen White's inability to admit her own mistakes? Does it speak well of her relationship with God when she blamed Him for her own errors?

4. God told Ellen White that individuals attending the Conference at Battle Creek on May 27, 1856 would still be alive at Christ's second coming.

EGW "I was shown the company *present at the Conference*. Said the angel: 'Some food for worms, some subjects of the seven last plagues, *some will be alive and remain upon the earth to be translated at the coming of Jesus.*' Solemn words were these, spoken by the angel." — *Testimonies*, vol. 1, pp. 131, 132, written in 1856.

This is another of Ellen White's *unconditional* prophecies. If you will look up this quotation, you will see a note about it on the bottom of page 132 in *Testimonies*, volume 1. The note says:

"Sister Clarissa M. Bonfoey, who fell asleep in Jesus only three days after this vision was given, was present in usual health, and was *deeply impressed that she was one* who would go into the grave, and stated her convictions to others."

There was no doubt that those who heard Ellen White's unconditional prophetic message firmly believed some of those attending that 1856 Conference would die just before Jesus returned, some would live to experience the seven last plagues, and some would remain alive until his second coming. That belief was so strong that a record was made of every person present at that meeting. But, surprisingly, that list *greatly annoyed* Ellen White!

J. N. Loughborough wrote in the January 22, 1931 issue of the *Review and Herald*: "About 1904 (forty-eight years after the meeting), as told to me by Bro. Nelson at the General Conference in 1905, he and George Amadon were making a list of those who attended that meeting in Battle Creek in 1856. They went to see Sister White to ask her if she could remember any names they had omitted. Brother Nelson told me she said, 'What are you doing?' He replied, 'I am getting a list of those who attended that meeting.' She asked, 'What are you going to do with it?' He replied, 'I am going to have copies of it printed and sent to all our people.' She replied, 'Then you *stop right where you are*. If they get that list, instead of working to push on the message, they will be watching the *Review* every week to see who is dead!'" I ask you, why would Ellen White object to that list if she knew her prophecy was true?

In that same issue of the *Review and Herald*, F. M. Wilcox, editor, quoted Ellen White's statement and then wrote on page 23: "We are firm believers in the Spirit of Prophecy, and we accept *at full face value* this statement which we have quoted above." Apparently Ellen White's followers had more faith in her prophecies than she herself did!

Mrs. Evelyn Lewis-Reavis was present when Ellen White made her prophecy at that meeting in Battle Creek back in 1856. In 1910 she compiled a list and discovered twenty-seven of the sixty-seven people in attendance were still alive. Here is the list she made in November, 1910:

Living as of November, 1910	Age in 1910
Ellen G. White	83
G. W. Amadon	78

J. E. White	61
W. C. White	56
T. B. Lewis	70
Ogden Lewis	62
Lorinda Nordyke	68
Mary Smith-Abbey	56
May L. King	78
Asahel Smith	74
Evelyn L. Reavis	58
Anna L. Wilson	70
J. W. Bacheller	73
Arvilla D. Bacheller	72
Julia J. McDowell	73
Smith Kellogg	76
Albert Kellogg	74
Emma Kellogg	61
J. H. Kellogg	59
Mrs. A. A. Dodge	80
Hannah Hastings	65
Seymour Bovee	82
Griffin Lewis	68
Laura Kellogg-Brackett	65
Mrs. Munsell-Marvin	80
Mrs. R. M. Kilgore	67
Lorinda Carpenter	75

The youngest members of that 1856 Conference still alive when this list was compiled in 1910, were W. C. White and Mary Smith-Abbey, both 56 years old. As I write this at the beginning of 2000, *one* of them would have to be alive today in order for Ellen White's prophecy to be true – and would be 146 years old! But *all* of them are long dead.

Contrary to what the "angel" told Ellen White, *not one* person at the 1856 Conference experienced the seven last plagues or remained alive to see Jesus return. Ellen White's "vision" is simply *not* supported by Scripture, history, or divine inspiration. Thus she is a false prophet.

Since what Ellen White unconditionally predicted did *not* come true, is it possible the "angel" messenger who told her these things did

not come from God? Is it possible Ellen White was receiving messages and visions from some other source — a source that is *against* God?

Again, consider the Word of God: "If what a prophet proclaims in the name of the Lord does *not take place or come true, that is a message the Lord has not spoken*. That prophet has spoken presumptuously." — Deuteronomy 18:22.

5. During the Civil War, England will attack the United States and humble America into the dust.

EGW "I was shown that if the object of this war (the Civil War) had been to exterminate slavery, then, if desired, England would have helped the North. But England fully understands the existing feelings in the Government, and that the war is not to do away slavery, but merely to preserve the Union; and it is not for her (England's) interest to have it preserved. Our Government has been very proud and independent. The people of this nation have exalted themselves to heaven. ... *Said the angel: 'Hear, O heavens, the cry of the oppressed, and reward the oppressors double according to their deeds.'* This nation (the United States) will yet be humbled into the dust. England is studying whether it is best to take advantage of the present weak condition of our nation, and venture to make war upon her. She (England) is weighing the matter, and trying to sound other nations. She fears, if she should commence war abroad (on American soil), that she would be weak at home, and that other nations would take advantage of her weakness. Other nations are making quiet yet active preparation for war, and are hoping that England will make war with our nation (the United States). ... *If England thinks it will pay, she will not hesitate a moment to improve her opportunities to exercise her power and humble our nation. When England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion.*" — *Testimonies*, vol. 1, pp. 258, 259, written January 4, 1862.

If you have read historical accounts of the American Civil War

(fought from 1861-1865), you already know England *never* declared war on the United States, and *never* humbled America.

But is it possible this was a conditional prophecy? Ellen White *did* say "If England thinks it will pay, she will not hesitate" But then she concluded with a ring of certainty in her voice: "*When England does declare war*" According to her prophecy, there would be a period of time when England would weigh her decision, then she would ultimately decide to go to war with the United States. But, contrary to Ellen White's prophecy, the United States and England have been allies, fighting side by side in World War I, World War II, and in numerous wars and battles for the past 80 years. Was Ellen White divinely inspired when she made that false prophecy about England humbling the United States?

6. Old Jerusalem will never be built up.

EGW "I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. ... I also saw that *Old Jerusalem never would be built up.*" — *Early Writings*, p. 75, written in 1882.

When Ellen White made this prediction in 1882, the old city of Jerusalem had changed very little since the crusades. Apart from divine inspiration, there was no way she could have foreseen the modern improvements and massive enlargements Jerusalem has undergone since the return of the Jews in 1945. Are you comfortable with Ellen White's claim to divine inspiration when so many of her prophecies are false?

7. Angels would destroy San Francisco.

Seventh-day Adventists commonly teach that Ellen White predicted the San Francisco earthquake of April 18, 1906. In that *earthquake*, caused by a 270-mile section of the San Andreas fault slipping, some 490 city blocks were destroyed in the resulting fire, and a quarter of a million people were left homeless. Are the Seventh-day Adventists right? Did Ellen White's prediction find fulfillment in that earthquake and fire? No, she did *not* predict the city would be destroyed

by natural causes, she predicted *supernatural* destruction brought about by angels:

EGW "While at Loma Linda, Cal., April 16, 1906, there passed before me a most wonderful representation. During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified. *The destroying angels of God were at work. One touch, and buildings so thoroughly constructed that men regarded them as secure ... quickly became heaps of rubbish. ... The forbearance of God was exhausted ... judgment day had come.*" — *Testimonies*, vol. 9, page 93, written in 1909.

Even though this vision occurred just two days before the San Francisco earthquake, she did *not* predict the *earthquake* which precipitated the damage, neither did she predict the *fire* which caused most of the destruction. Ellen White's vision depicted *destroying angels* at work *supernaturally* pushing over the buildings!

Two weeks later, after visiting the ruins in San Francisco, Ellen White admitted that the city was *actually* destroyed by an earthquake and fire. She omitted any comment about *destroying angels* when she wrote:

EGW "The city (San Francisco) presented a most dreadful picture of the inefficiency of human ingenuity to frame *fireproof* and *earthquake-proof* structures." — *Ibid.*, p. 95.

8. Ellen White will be one of the 144,000.

EGW "I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, 'You must go back, and *if you are faithful, you, with the 144,000* shall have the privilege of visiting all the worlds' — *Early Writings*, p. 40, written about 1848.

"None but the hundred and forty-four thousand can learn that song; for it is the song of their experience. ... *These* (the 144,000), *having been translated from the earth, from among the living*, are counted as 'the first fruits unto God.'" — *Great Controversy*, p. 649, written in 1888.

"As we were about to enter the holy temple, Jesus raised His lovely voice and said, '*Only the 144,000 enter this place,*' and we shouted, 'Alleluia.' ... The wonderful things *I there saw* I cannot describe. ... *I saw there* tables of stone in which the names of the 144,000 were engraved in letters of gold. *After we beheld the glory of the temple, we went out*, and Jesus left us and went to the city." — *Early Writings*, p. 19, written in 1851 under the title of *Christian Experience and Views of Mrs. E. G. White*.

Did you carefully notice the information Ellen White saw in her visions and communicated in writing to you about the 144,000?

1. Her angel stated *if she was faithful* she, with the 144,000, would travel to all the worlds.
2. The 144,000 are people *who remain alive* until Christ's second coming.
3. The 144,000 are the *only* ones who are permitted to enter the heavenly temple.
4. Ellen White, who could not enter the temple *unless* she was *one of* the 144,000, *entered* the heavenly temple with the 144,000, described what she saw, and then *went out* of the temple.

Ellen White *has been dead for more than eighty-five years*, thus she obviously was *not* one of the 144,000 who are translated from among the living at Christ's second coming. The fact she died suggests either she was *unfaithful* and thus not eligible to be one of the 144,000 or her visions were not inspired by God. Neither answer bodes well for Seventh-day Adventists!

The Church tries to refute this conclusion by first claiming Ellen White *did not say* the 144,000 were translated *without ever seeing death*. They argue Ellen White could be raised to life in the resurrection

preceding Christ's second coming and thus be alive to be translated with the 144,000. However, when SDAs carefully read her statements in *Great Controversy*, page 649 and *Early Writings*, page 16 they have to admit she taught the 144,000 are translated from those living on earth *who have not experienced death*. Even Arthur White confirmed Ellen White believed the 144,000 are "translated *without seeing death*" in his book *Ellen G. White: The Early Years*, vol. 1, (1827-1862), page 173.

So Seventh-day Adventists rush to another defense by claiming the angel told Ellen White she would be "*with*" the 144,000, not that she would be "*one of*" the 144,000. In other words, there would be 144,000 +1 with Ellen White receiving all the privileges of the 144,000 but not actually qualifying to be counted as *one of* the 144,000. That defense must also be discarded after reading *Testimonies*, vol. 1, page 59 where Ellen White clearly uses the term "*we*" indicating she considered herself to definitely *be counted as one of* the 144,000 (also see *A Sketch of the Christian Experience and Views of Ellen G. White*, page 10.)

Most damaging of all, however is Ellen White's comment "as we were about to *enter* the holy temple, Jesus raised his lovely voice and said, '*Only the 144,000 enter this place,*' and we shouted, "Alleluia!" ... The wonderful things *I there saw*, I cannot describe. ... After *we had beheld the glory of the temple*, we went out, and Jesus left us ... " — *Life Sketches of James White and Ellen G. White* (1888 edition), page 217.

Did Jesus lie when he said "*only* the 144,000 enter this place"? No, Ellen White's vision was a lie. She was a false prophet. And her supporters are left with only one logical conclusion: Ellen White's death proved she was unfaithful and could never be included with the 144,000.

9. **No one could be saved after the 2,300 years ended on October 22, 1844. (This is called "the shut door" doctrine.)**

EGW "For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world. This position was taken *before* my *first vision* was given me. It was the light given me of God that *corrected* our error, and enabled us to see the true position." — *Selected Messages*, vol. 1, p. 63, written in 1883.

Notice three facts as Ellen White presented them here:

1. "I *did* hold .. that the door of mercy was then forever closed."
2. "This position was taken *before* my first vision."
3. In my "*first vision*" ... "God ... *corrected* our error."

Ellen White wrote these words nearly forty years *after* her first vision. *After* four decades had passed she *claimed* that her *first* vision *corrected* her error. But the evidence is that as a *result* of her *first* vision, Ellen White believed and taught the false doctrine that no one could be saved after October 22, 1844.

This fact is clearly stated in the booklet *101 Questions on the Sanctuary and on Ellen G. White*, by Robert Olson, p. 58. Robert Olson verified her doctrinal error was definitely due to her *first* vision by writing: "Ellen *misinterpreted* this vision." Remember, as a leading officer of the White Estate at the time, Robert Olson was the Church's spokesman *defending* Ellen White. But even he agreed the false doctrine she taught about salvation was due to her *first* vision. Her first vision did *not* correct the error as Ellen White claimed — it *caused* the error!

So the Church *accepted* the devastating, non-Biblical, error that the door to salvation had closed on October 22, 1844 — not because of careful Bible study — but because Ellen White had a *vision*! If there is any doubt about *how vital* Ellen White's visions were in the development of Seventh-day Adventist theology, consider Ellen White's own claims:

EGW "One error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scripture with much prayer; and the Holy Spirit would bring the truth to our minds *The power of God would come upon me, and I was enabled clearly to define what is truth and what is error.*" — *Selected Messages*, vol. 3, pp. 31, 32, written in 1892.

"As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point, *under the demonstration of the Holy Spirit. I would be taken off in vision, and explanations would be given me.*" — *Ibid.*, p. 32, written in 1892.

"The Lord has given *me* much light ...; instruction that the Lord has given *me* for His people. ... It has been given to *correct specious errors* and to *specify what is truth*." — *Ibid.*, p. 32, written in 1910.

There is no question that the doctrines of Seventh-day Adventism were defined and refined by Ellen White's visions. Even though you have seen many of her visions and unconditional prophecies did *not* come to pass, Church doctrine was developed and ratified on the basis of what Ellen White *claimed* she had been shown by God.

It is not valid to try to sidestep this issue by suggesting Ellen White "misunderstood" and thus "misinterpreted" her vision(s). The Bible states: "Above all, you must understand that *no* prophecy of Scripture came about by the prophet's *own interpretation*" (2 Peter 1:20). Thus Ellen White departed from Scripture when she interpreted her own visions.

In addition, there is Ellen White's own testimony in a letter she wrote to Joseph Bates on July 13, 1847, clearly stating that *her vision established Adventists* in the doctrinal error of the "shut door."

EGW "While in Exeter, Maine, in meeting with Israel Dammon, James, and many others, many of them did *not believe in a shut door*. ... *It was then I had a view of Jesus rising from his mediatorial throne and going to the holiest as Bridegroom to receive His kingdom. ... Most of them received the vision and were settled upon the shut door!*" — *Adventist Currents*, April, 1988, p. 29.

Ellen White's letter, written shortly after she received that vision, makes it certain *her vision convinced believers* the door of salvation was shut on October 22, 1844. She was wrong — again.

This same error, modified two years later to include Sabbath keeping as a prerequisite for salvation, is still taught and believed by many Seventh-day Adventists. In their minds, Sunday-keepers are law-breakers and thus have received, or will soon receive, the Mark of the Beast (see pages 40, 53, 54). The door of salvation is closed to them. These errors originated in Ellen White's false visions and in her false teachings that a person's good works assist in the reception of salvation.

Even though the evidence is clear Ellen White later *changed her mind* about the "shut door," Seventh-day Adventists still continue to vigorously deny she *ever* believed the door of salvation was closed on October 22, 1844. Perhaps the best response to this on-going, erroneous Seventh-day Adventist belief is presented in a statement written by an eye-witness named Mrs. Lucinda S. Burdick:

"Mrs. Burdick met Ellen Harmon (Ellen White's maiden name) several times in 1845 at her uncle's house in South Windham, Maine. Mrs. Burdick recalled that during one of Miss Harmon's visions 'her position upon the ground seemed so uncomfortable that I placed her head in my lap and supported her thus throughout the event. ... Ellen ... said God had shown her in vision that Jesus Christ arose on the tenth day of the seventh month (Ellen White believed this to be October 22), 1844, and shut the door of mercy; had left forever the mediatorial throne; the whole world was doomed and lost, and there never could be another sinner saved. ... I have been told that they *deny* ... that she *ever* saw the door of mercy closed; but there are *thousands of living witnesses who know that a blacker lie could not be invented*, and I am one of the number.'" — Quoted in *Adventist Currents*, April, 1988, p. 28.

10. During a health vision on October 21, 1858, God told Ellen White that the time of trouble was just before them.

EGW "*The time of trouble is just before us*; and then stern necessity will require the people of God to deny self, and to eat merely enough to sustain life." — *Testimonies*, vol. 1, p. 206, 1858.

A century and a half has passed since this "vision." Did God not know when the time of trouble would come? Or was Ellen wrong?

Why Didn't Ellen White ever claim to be a "prophet?"

Most believers in Ellen White find it very difficult to face the fact that her visions failed, thus Biblically proving her a false prophet. Grasping for a quick, all-encompassing solution, some Seventh-day

Adventists say, "Well, Ellen White *never claimed to be a prophet!*" What they are actually saying is: "It is OK for Ellen White's prophecies to fail because *she never claimed to be a prophet!* Therefore *we cannot require* her prophecies to measure up to Bible standards!"

If you believe Ellen White never claimed to be a prophet then once again you have been misinformed. The following quotations will help you understand what she actually claimed:

EGW "My work includes *much more* than this name ("prophet") signifies." — *Selected Messages*, vol. 1, p. 36, written in 1905.

"Some have stumbled over the fact that I said *I did not claim to be a prophet*; and they have asked, Why is this? I have had no claims to make, only that I am instructed that *I am the Lord's messenger*; that He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus. Early in my youth I was asked several times, Are you a prophet? I have ever responded, *I am the Lord's messenger*. I know that many have called me a prophet, but *I have made no claim to this title*. ... *Why have I not claimed to be a prophet?* — Because in these days many who boldly claim that they are prophets are a *reproach* to the cause of Christ; and *because my work includes much more than the word 'prophet' signifies*." — *Selected Messages*, vol. 1, pp. 31, 32, written in 1906.

"To claim to be a prophetess is something that I have *never* done. *If others call me by that name I have no controversy with them*." — *Selected Messages*, vol. 1, p. 34, written in 1906.

"My commission *embraces the work of a prophet, but it does not end there*." — *Selected Messages*, vol. 1, p. 36, written in 1906.

When Ellen White said she did not claim the title of "prophet," it was because she claimed an even greater work for herself than the title "prophet" permits. Therefore, because she claimed her visions were from God, because she claimed to present God's messages to His people,

because she claimed to be able to define what was truth and what was error, because she claimed her work was *much more* than the work of a prophet, then she must be held to an even *higher* standard than a Bible prophet! At the very least her words and her writings must agree with the Bible or her visions and teachings *cannot* be inspired by God.

Remember, it was Ellen White herself who consistently said:

EGW "My work for the past thirty years bears the stamp of God or the stamp of the enemy. *There is no halfway work in the matter*. The Testimonies are of the Spirit of God, *or of the devil*." — *Testimonies*, vol. 4, p. 230, written in 1876.

"These books, giving the instruction that the Lord has given me during the past sixty years, *contain light from heaven, and will bear the test of investigation*." — *Selected Messages*, vol. 1, p. 35, written in 1906.

According to the evidence you have seen, *do they "bear the test of investigation?"*

If your answer is, No, then the leaders of the Seventh-day Adventist Church have a significant problem. You see, back in 1883 the Church's leaders stated:

"Our position on the Testimonies is like the keystone to the arch. Take that out, and there is no logical stopping place till all the special truths of the message are gone. ... Nothing is *surer* than this, that *this message and the visions belong together and stand or fall together*." — *Advent Review and Sabbath Herald*, August 14, 1883.

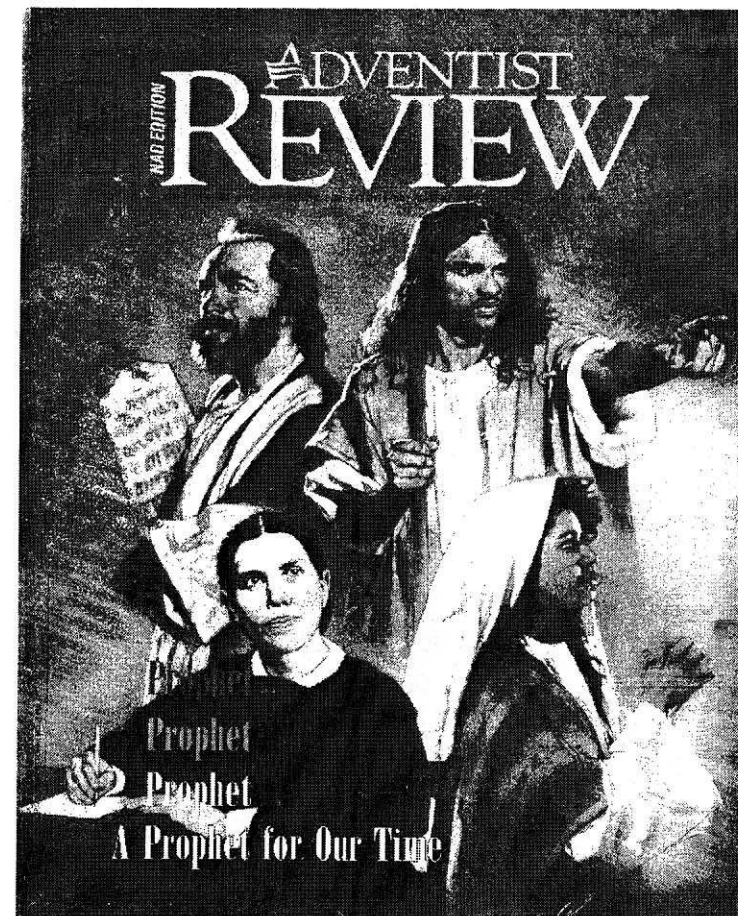
You have now analyzed clear evidence showing that Ellen White contradicted the Bible; that her gospel contradicted the Gospel of Jesus Christ; and that ten of her prophecies failed to measure up to the Bible test. But there is much more, for you have only glanced at *three* of her *end-time predictions*.

In the overall picture the facts are that Ellen White's *entire end-time scenario* has remained unfulfilled for more than one hundred years!

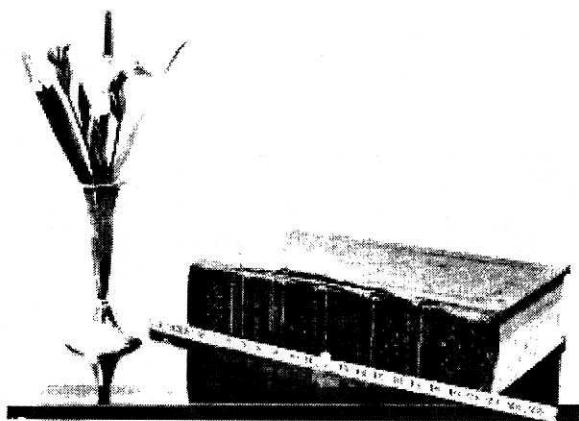
None of it has come to pass: *not* the investigative judgment; *not* the little time of trouble; *not* the latter rain; *not* the loud cry; *not* the national Sunday law; *not* Satan's impersonation of Christ; *not* the time of Jacob's trouble; *not* the universal death decree; *not* the great time of trouble; *not* the Second Coming of Christ — *all* have failed to meet the requirements of her own "inspired" prophetic chronology!

Can Ellen White be a divinely-inspired prophet and at the same time be so wrong? No, for the Bible says:

BIBLE "You may say to yourselves, '*How can we know* when a message has *not* been spoken by the LORD?' If what a prophet proclaims in the name of the LORD does *not* take place or come true, that is a message the LORD *has not spoken*.'" — Deuteronomy 18:21-22

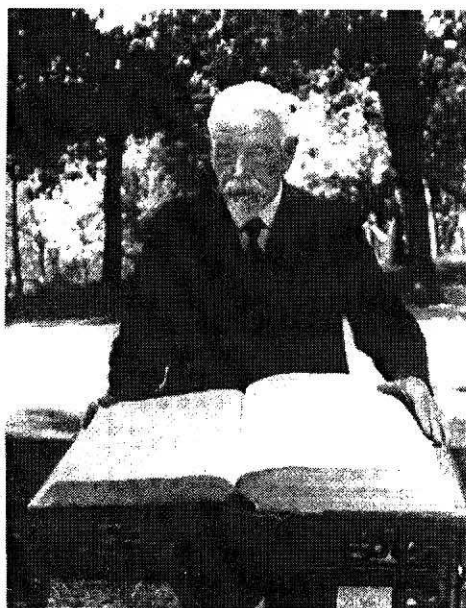


The cover of the June 4, 1992 *Adventist Review* depicts Ellen White in the company of Moses, John the Baptist and Deborah as "A Prophet for Our Time." SDAs continue to believe the myth that Ellen White was a prophet "just like the Bible prophets" — even though she frequently contradicted the Bible prophets in both her teachings and her lifestyle; even though her experience in vision was not similar; and even though the frequency and quantity of her visions and angelic contacts was not similar. The evidence is Ellen White's ministry most definitely was *not* like the Bible prophets.



The most famous Bible in Seventh-day Adventism measures 18" x 11" x 4" and weighs 18 pounds.

Willie White with the eighteen pound Bible his mother is said to have held at arm's length for 45 minutes in 1845. Under ordinary circumstances she was unable to pick up this book, but in "vision" she had no difficulty. Even the strongest men are unable to duplicate her feat. Although the White Estate admits the story is a hoax, (see pages 114-116) this Bible is still shown and admired at large gatherings of Seventh-day Adventists.



Ahead of Her Time?

"From what source has she (Ellen White) received the new and rich thoughts which are to be found in her writings ...? She could not have learned them from books, from the fact that they (other books) do not contain such thoughts." — James White in Life Sketches, pages 328, 329, 1880 edition

Everyone wants good health, but how do you distinguish between what promotes and what hinders health? What guidelines and principles should you follow in your quest for good health?

Few people disagree that health sciences have experienced substantial revisions over the years. In some cases health professionals have promoted debilitating fads that hinder the quest for healthful living. As a result, society has not always benefited from what medical science has promoted. In this environment, Seventh-day Adventists, Mormons, and others are to be commended for living an average of 8 years longer than those who do not practice genuine principles of good health.

Where did Seventh-day Adventists originally receive their interest in health? If you believe their interest is primarily the result of Ellen White's writings, you are largely correct. No Seventh-day Adventist can speak about the "health message" without directly referencing Ellen White.

And this is where the difficulties begin. What Ellen White wrote about health has been *selectively* taught to members over the years. Her statements regarding genuine health principles have been widely disseminated. But her *gross errors* have been expunged in the attempt to cultivate the myth of her Divine inspiration.

If you are a Seventh-day Adventist you may believe God gave Ellen White exclusive health message through visions. It is also likely

that you were taught those visions enabled Ellen White's teaching on health to be without error and far ahead of her time. But as you evaluate the facts concerning Ellen White's health message consider three popular claims made by Seventh-day Adventists:

1. Ellen White's health message was given *exclusively* to her through divinely-inspired visions;
2. Ellen White did *not* copy her health message *from the writings of other authors*; and
3. Ellen White's health messages were *free from error and far ahead* of the scientific knowledge of her time.

Notice how her husband, James White, reinforced those claims when he wrote in 1880:

"Mrs. White has written and spoken a hundred things, as *truthful* as they are beautiful and harmonious, which *cannot* be found in the writings of others, they are *new* to the most intelligent readers and hearers. And if they are *not* to be found in print, and are *not* brought out in sermons from the pulpit, where did Mrs. White find them? From what source has she received the *new* and rich thoughts which are to be found in her writings and oral addresses? She could *not* have learned them from books, from the fact that they do *not contain* such thoughts." — *Life Sketches*, pages 328, 329, 1880 edition.

If you believe that Ellen White could not have learned her "new" information from books because "they do not contain such thoughts," spend a half hour checking out the facts with me. As I write this, I am looking at a small, 156-page book published in 1844, with a very long title: *Water-Cure for Ladies: a Popular Work on the Health, Diet, and Regimen of Females and Children, and the Prevention and Cure of Diseases; With a Full Account of the Processes of Water-Cure; Illustrated With Various Cases*. The author of this book on health is Mrs. M. L. Shew. The copy I possess was revised by Joel Shew, M.D.,

perhaps Mrs. Shew's son or husband. Since my copy of her book states it is the third printing, it is evident this book was written and first published long before 1844. That indicates Mrs. Shew wrote *at least twenty years before* Ellen White received her *first* health vision in 1863 and began publishing her health materials in 1865.

This is your opportunity to compare Ellen White's statements with what Mrs. Shew published on various health topics more than two decades earlier. These quotations from Mrs. Shew have not been published by any other modern researcher, and were not discovered until 1993. Remember, you will be looking at *basic concepts and principles* taught by health practitioners in this country *prior* to 1844, and comparing them with what Ellen White wrote at least twenty years later.

Let us look at just one health topic at a time. In each sample a statement from Mrs. Shew's book will be quoted first ("MLS"), followed by quotations from Ellen White ("EGW"). Each statement is clearly distinguished in the left-hand margin by the author's initials and the date when it was written.

ALCOHOL

- | | |
|-------------|--|
| MLS
1844 | "It (alcohol) is a <i>deadly poison</i> , and ... a prompt diffusible <i>stimulant</i> , ... the <i>tissues are always poisoned</i> and their vitality destroyed in proportion to the amount of alcohol taken." — <i>Water Cure for Ladies</i> , vi, vii, written in 1844. |
| EGW
1897 | "Why do they not advocate reform by planting their feet firmly on principle, <i>determined not to taste alcoholic drink</i> or to use tobacco? These are <i>poisons</i> , and <i>their use is a violation of God's Law</i> ." — <i>Temperance</i> , p. 103, written in 1897. |
| EGW
1881 | "It is a most forceful warning against the use of such <i>stimulants</i> and narcotics as tea, coffee, tobacco, <i>alcohol</i> , and morphine." — <i>Counsels on Diet and Foods</i> , p. 63, written in 1881. |
| EGW
1898 | "There is in the world a multitude of degraded human beings, who have, by yielding in their youth to the temptation to use |

tobacco and alcohol, poisoned the tissues of the human structure." — *Temperance*, p. 36, written in 1898.

Did you notice Ellen White generally echoed ideas about alcohol that Mrs. Shew had written and taught at least *two decades earlier*? When it comes to information about alcohol, Ellen White was *not* ahead of her time.

But what you may not know is that Ellen White herself was drinking fermented wine five years *after* she had received her health messages condemning alcoholic beverages, and she continued to drink wine to the end of her life (see James White's comments in the *Advent Review and Sabbath Herald*, September, 1868, and Arthur L. White in *Ellen G. White*, vol. 6, p. 53).

Yet, Ellen White stated that other people should not even *taste* alcoholic beverages because its use was a "violation of God's law." In this she contradicted Scripture. The Bible does not condemn the moderate use of alcoholic beverages (Deuteronomy 14:22-26; Psalm 104:14, 15; 1 Timothy 5:23); but it does condemn excessive drinking and drunkenness (1 Corinthians 5:11; 6:9, 10; Ephesians 5:18; 1 Timothy 3:3, 8; Titus 1:7; 2:3). I am not encouraging you to drink alcoholic beverages. The Bible is plain that even though alcohol is permitted, it is neither beneficial nor constructive if it masters you (1 Corinthians 6:12; 10:23).

The evidence is Ellen White did *not* have exclusive information about alcohol, was *not* ahead of her time, *contradicted* the Bible, and did *not* live up to the high standard she required of others.

DRUG MEDICINES

MLS 1844 "Drug medicines cannot be depended upon. Not one of the whole number; and this is the true reason why they have been thus multiplied. ... Water-cure rightly administered is always entirely safe, and will do good. *Not so with poisonous drugs. Even in small doses they sometimes produce fatal results. They always produce diseased action.* Who does not know how frequently infants and children have been *drugged to death*. We are not now speaking of physicians. But

physicians often do injury with their drugs. Both the medicine and the food they recommend are often most pernicious." — *Water Cure for Ladies*, pp. iv, v, written in 1844.

EGW 1865 "More deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried *thousands and tens of thousands to untimely graves. ... drugs never cure disease. ...* The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, as they say, do wonderful cures, *kill hundreds* where they benefit one." — *Selected Messages*, vol. 2, pages 450, 451, 454, written in 1865.

Again, Ellen White repeated what Mrs. Shew had written and taught twenty-one years earlier. Does this contradict James White's claim that: "she could not have learned them from books?" And is it true that "drugs *never* cure disease?" Ask any doctor how many patients he knows whose lives were saved through the use of drug medications.

SALT

MLS 1844 "There is every reason to believe that it (salt) not only serves to *predispose the body to every form of disease*, but also seems to *aggravate and perpetuate every species of disease when it is actually induced. ...* Our advice, then, to all, both old and young, is this — *get rid of the habit as soon as possible*: and if any must be used, *let it be very finely pulverized, and always sprinkled over the food after it has been cooked. ... A much smaller quantity* will thus answer the object, viz., the taste; and *always the less the better.*" — *Water Cure for Ladies*, p. 53, written in 1844.

EGW 1870 "We know that a free use of these things (salt, sugar, milk) is *positively injurious to health*, and in many cases we think that if

they were not used at all, a much better state of health would be enjoyed." — *Counsels on Diet and Foods*, p. 468, written in 1870.

- EGW 1883 "Food should be prepared in as simple a manner as possible, free from condiments and spices, and even from an undue amount of salt." — *Counsels on Diet and Foods*, p. 340, written in 1883.

Mrs. Shew had clearly laid down health principles regarding salt at least twenty-six years before Ellen White wrote out her information. Is it possible that Ellen White's facts might have come from a book she read, and not from a vision?

SPICES

- MLS 1844 "Of the other *various stimulating condiments*, such as mustard, pepper, ginger, cloves, allspice, vinegar, etc., and in short, all substances of the kind that *merely stimulate without affording any appreciable amount of nutriment to the body*, little need be said, other than that *they are all more or less pernicious*. ... The *mucous or inner coat of the stomach also presented at such times an unnatural appearance*." — *Water Cure for Ladies*, pp. 53, 54, written in 1844.
- EGW 1870 "Custom says that if she (pregnant woman) wants flesh meats, pickles, spiced food, or mince pies, let her have them; appetite alone is to be consulted. This is a *great mistake, and does much harm*. The *harm cannot be estimated*. ... The blood-making organs *cannot convert spices, mince pies, pickles, and diseased flesh meats into good blood*." — *Counsels on Diet and Foods*, p. 220, written in 1870.
- EGW 1890 "*Spices at first irritate the tender coating of the stomach, but finally destroy the natural sensitiveness of this delicate membrane*." — *Counsels on Diet and Foods*, p. 341, written in 1890.

There is no doubt that Mrs. Shew published her understanding of health principles regarding spices and highly seasoned food more than twenty-six years before Ellen White wrote. Isn't it clear Ellen White was *not* ahead of her time in these matters?

TEA

- MLS 1844 "It (*tea*) is *one of the most destructive poisons in nature*. ... As to its use, in any way, if to any considerable extent, we will vouch for the *pale faces and unstrung nerves which it will cause*." — *Water Cure for Ladies*, pp. 59, 60, written in 1844.
- EGW 1868 "*Tea is poisonous to the system*. ... Tea and coffee drinkers carry the marks upon their faces. The *skin becomes sallow, and assumes a lifeless appearance*. The glow of health is not seen upon the countenance." — *Counsels on Diet and Foods*, p. 421, written in 1868.
- EGW 1902 "All should bear clear testimony against *tea and coffee, never using them*. They are *narcotic, injurious alike to the brain and to the other organs of the body*." — *Counsels on Diet and Foods*, p. 402, written in 1902.

Obviously Ellen White was not the first to expound upon the unhealthfulness of tea. Were her views on tobacco ahead of her time?

TOBACCO

- MLS 1844 "An increased quantity of tobacco is very often used by those who discontinue strong drink. *Those who use alcoholic drinks generally are in the habit of stimulating by tobacco*. ... It sometimes apparently benefits the individual for the time, but the effect on the whole is injurious. ... *tobacco is a very powerful acrid narcotic poison*. ... Those who use it to any considerable extent are certain of experiencing a ... *weakness of nerves, and often a trembling*, which is exceedingly troublesome and inconvenient. ...

It is *altogether in every form injurious*." — *Water Cure for Ladies*, pp. 54-56, written in 1844.

- EGW 1865 "Tobacco is a *slow, but sure and deadly poison, weakening the nervous system*." — *Selected Messages*, vol. 2, p. 422, written in 1865.
- EGW 1875 "The use of *tobacco encourages the appetite for liquor*." — *Testimonies*, vol. 3, pp. 488, 489, written in 1875.
- EGW 1881 "It is a most forcible warning against the use of such *stimulants and narcotics* as tea, coffee, *tobacco*, alcohol, and morphine." — *Counsels on Diet and Foods*, p. 63, written in 1881.
- EGW 1887 "Those who claim that tobacco does not injure them, can be convinced of their mistake by depriving themselves of it for a few days; the *trembling nerves*, the giddy head, the irritability they feel, will prove to them that *this sinful indulgence* has bound them in slavery." — *Temperance*, pp. 60, 61, written in 1887.
- EGW 1887 "They have surely murdered themselves by this slow poison. ... *What will be their wakening in the resurrection morning?*" — *Ibid.*, p. 57.
- EGW 1887 "Men professing godliness *offer their bodies upon Satan's altar*, and burn the *incense of tobacco to his Satanic majesty*." — *Ibid.*, p. 63.

Again the facts clearly indicate that Ellen White only repeated what others had written and were teaching at least two decades before her. But notice once again she confused health principles with moral sin when she called tobacco a "sinful indulgence," and suggested tobacco users worship Satan and thus are spiritually lost. You will see this confusion of basic concepts over and over again in Ellen White's writings. These are examples of the errors that make her spiritually dangerous. Now consider what was taught about opium in the 1800s.

OPIUM

- MLS 1844 "Most unfortunately for the human race, this *deadly drug (opium)*, also, is becoming more and more used. ... Those who choose to note the after-effects can have little trouble in satisfying themselves of the *pernicious effects of this drug*. It should *never be used*, for there are means more effectual, and entirely safe, by which to reduce pain." — *Water Cure for Ladies*, pp. 56, 57, written in 1844.
- EGW 1864 "*I was shown* that the innocent, modest-looking white poppy yields a *dangerous drug*. *Opium is a slow poison*, when taken in small quantities. In large doses it *produces lethargy and death*." — *Spiritual Gifts*, vol. 4, p. 138, written in 1864.

Up to this point you have examined seven general areas of diet and health. Even though Ellen White confirmed her claim to divine inspiration by using the words "*I was shown*," in every example she was *at least twenty years behind* the knowledge of her time. Why would God show her in special visions what was already widely available to the general public, including Seventh-day Adventists, in many secular books, articles and health clinics?

Perhaps Ellen White was ahead of her time in the area of pure air and exercise. Let's compare what she wrote in 1870 with what Mrs. Shew wrote 26 years earlier in 1844:

PURE AIR AND EXERCISE

- MLS 1844 "Daily ablution (bathing), *suitable exercise*, with *always pure air to breathe both night and day*, are *indispensable*." — *Water Cure for Ladies*, p. ix, written in 1844.
- EGW 1870 "*They have not given their bodies exercise nor their lungs food, which is pure, fresh air*. ... Many are suffering from disease because they *refuse to receive into their rooms at night the pure night air*." — *Testimonies*, vol. 5, p. 525, 527, 1870.

Once again, Ellen White's "visions" added nothing new to the medical teaching of her time.

REPLACE BUTTER WITH CREAM

- MLS 1844 "All kinds of pastry and pies can be *made not only more healthy, but palatable, by using good cream instead of butter or lard.*" — *Water Cure for Ladies*, p. 69, written in 1844.
- EGW 1904 "*I cannot see the need of butter, where there is abundance of fruit and of sterilized cream.*" — *Counsels on Diet and Foods*, p. 352, written in 1904.

VEGETARIAN DIET

- MLS 1844 "Any and every person, however long and much they may have used flesh meat, will be benefited by immediate *substitution of cream or milk for flesh.* And we also believe that an exclusive vegetable and fruit diet for adults as capable of such selection, that a *still higher degree of health and enjoyment will attend its use.*" — *Water Cure for Ladies*, p. 70, written in 1844.
- EGW 1890 "*Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make with milk or cream, the most healthful diet.*" — *Counsels on Diet and Foods*, p. 354, written in 1890.

Remember, the issue is *not* whether Ellen White *ever* wrote anything that made sense, or that agreed with good health principles. The issue is: Are the Church's claims *true* that God give her health principles that were *far ahead of her time*? The evidence is conclusive: God *did not*. As a matter of fact, when Ellen White's "health messages" are carefully examined, they rule out any claim to divine inspiration, for she was a *follower* in the development of health principles, *not* a leader.

CHEESE

- MLS 1844 "This article (cheese), although so much esteemed by many, is, by writers *generally reckoned to be very hard of digestion.* It varies very much as to quality. The 'good old *cheese*' put down in wine or brandy, so much esteemed by some, *is quite bad enough to give a hyena, or anything else, a fit of dyspepsia.*" — *Water Cure for Ladies*, p. 70, written in 1844.
- EGW 1890 "The effect of *cheese is deleterious.*" — *Counsels on Diet and Foods*, p. 236, written in 1890.

Notice Mrs. Shew referred to the fact that *other writers of her day* recognized cheese is "very hard of digestion." It is clear Ellen White was 46 years *behind* the well-known health teachers of her day.

MEAL TIME

- MLS 1844 "The *times of eating*, whatever may be our food, *should be regular.* The meals *should never be nearer each other than six hours.* ... *three times for adults* is as much as is ever allowable, and indeed *twice would generally be better for sedentary persons.* The meal *should never be taken in great haste*, nor should we hurry to or from the meal to business or excitement of any kind." — *Water Cure for Ladies*, p. 100, written in 1844.
- EGW 1903 "*I eat but two meals a day*, and still follow the light given me thirty-five years ago." — *Counsels on Diet and Foods*, p. 357, written in 1903.
- EGW 1865 "They (children) should be allowed only plain food, of that quality that would preserve to them the best condition of health, and that should be *partaken of only at regular periods, not oftener than three times a day*, and *two meals would be better than three.*" — *Counsels on Diet and Foods*, pp. 228-229, written in 1865.

EGW 1892 "At mealtime cast off care and taxing thought. *Do not be hurried, but eat slowly and with cheerfulness. ... And do not engage in brain labor immediately after a meal. ...*" — *Counsels on Health*, p. 565, written in 1892.

The thoughts Ellen White expressed here are so close to what Mrs. Shew wrote more than twenty years earlier that one *can't help* believing they were copied. But if Ellen White was directly inspired by God, then why would these two author's words and teachings be so similar? Why would God give Ellen a special vision when Mrs. Shew was already publishing the same health message *at least twenty years earlier*? Interestingly, this same question came up in 1867 when the Wisconsin and Illinois Conference Committees caught Ellen White copying Dr. Jackson and Dr. Trall (see page 112).

BREAD

MLS 1844 "*Bread is said to be the staff of life. ... Probably the best on the whole that can be made is that of unbolted wheaten meal. ... Bread, of whatever kind, should not be eaten warm. All kinds of raised bread should be left until at least twenty-four hours old. ... All kinds of unleavened bread are allowable as soon as cold.*" — *Water Cure for Ladies*, pp. 71, 78, written in 1844.

EGW 1899 "*Bread is the real staff of life*, and therefore every cook should excel in making it." — *Counsels on Diet and Foods*, p. 315, written in 1899.

EGW 1905 "When *hot, or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread.*" — *Counsels on Diet and Foods*, pp. 316, 317, written in 1905.

EGW 1868 "Fine-flour bread cannot impart to the system the nourishment *that you will find in the unbolted-wheat bread.*" — *Counsels on Diet and Foods*, p. 320, written in 1868.

Ellen White simply repeated what Mrs. Shew had written and

taught far more than twenty years before. Remember, Mrs. M. L. Shew never claimed to be divinely inspired. She was only teaching health principles that were known and accepted by the health reformers and good medical practitioners of her day.

On the other hand, Ellen White wrote exhaustively on practically every conceivable topic in her health messages, stating she received her information through Divine revelation. Look again at the claims she made in 1906 after sixty years of writing:

EGW 1906 "*I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth in these books, but the Lord has given me the help of his Holy Spirit. These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven. ... In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision.*" — *Selected Messages*, vol. 1, pp. 35, 27, written in 1906.

The evidence you have looked at in this chapter came from Ellen White's own letters, books, testimonies, and articles — all of which she claimed came directly from God in vision. If her claims are true, then why did Mrs. M. L. Shew write the same information at least two decades earlier? Would God really present in vision what was already published and well-understood by health practitioners at least twenty years earlier?

Did God tell Ellen White what to copy and what not to copy from others?

When faced with these questions, believers in Ellen White's Divine inspiration sometimes answer, "Well, God told Ellen White what to *copy* from others that was *true*, and what to *omit* from their writings that was *false*. So we would expect to see much of what she wrote commonly available in the writings of other authors!" Let's look a bit more closely at their answer.

Notice the Seventh-day Adventist defense began by *admitting* Ellen White *copied others* rather than receiving her information *directly* from God. In this they contradicted *her* claims! Now, if God *did* show Ellen White what *truths to copy* from others, and what *errors to omit*, there could be *no errors in her health messages*. And, since he's *honest*, wouldn't God remind her to credit her sources? But if we examine her writings and find no sources credited, and the presence of *errors*, we will logically conclude God makes mistakes, or God *did not* tell Ellen White what to copy. Either way the SDA defense has verified Ellen White lied when she claimed direct revelation (see her statements on pages 6 through 8), and created a new set of difficulties for them.

Now, consider the evidence as you look at nine very serious errors Ellen White copied and incorporated in her health messages:

1. Masturbation causes various diseases.

Ellen White taught the myths of her day regarding masturbation, ("secret vice" as it was called in the 1800's). Diseases and conditions Ellen White claimed are caused by masturbation include the following:

EGW **Backache** — *Testimonies*, vol. 2, p. 481.
 Brain impairment — *Testimonies*, vol. 2, p. 391.
 Brain paralysis — *Testimonies*, vol. 2, p. 409.
 Cancer — *Child Guidance*, p. 444.
 Death — *Child Guidance*, p. 444.
 Disease (every) — *Child Guidance*, p. 444.
 Kidney disease — *Child Guidance*, p. 444.
 Liver trouble — *Child Guidance*, p. 444.
 Lung trouble — *Child Guidance*, p. 444.
 Mind seriously injured — *Testimonies*, vol. 2, p. 392.
 Neuralgia — *Child Guidance*, p. 444.
 Numerous pains — *Child Guidance*, p. 444.
 Puny and dwarfed children — *Testimonies*, vol. 2, p. 391.
 Sieve-like memory — *Testimonies*, vol. 2, pp. 401, 469.
 Small eyes — *Testimonies*, vol. 2, p. 402.

Spine trouble — *Child Guidance*, p. 444.

In spite of her many claims regarding masturbation, there is no scientific or medical evidence to support them; even the White Estate admits her errors in these statements. Did God inspire her to copy these errors from others? No. Did God inspire Ellen White to teach and publish these errors in order to frighten Seventh-day Adventists into ceasing to masturbate? No. Any Bible-believing Christian is more likely to shun masturbation when presented with the simple truth of God's Word than with the complex myths of Ellen White (see Exodus 20:14; Matthew 5:27, 28; 1 Corinthians 6:12; 10:23; 2 Peter 2:18, 19; John 8:34-36; 1 Timothy 5:22; Philippians 4:6-8).

2. There is no antidote for strychnine poisoning.

Speaking of one of her visions Ellen White writes:

EGW "A branch was presented before me bearing large flat seeds. Upon it was written, *Nux vomica*, **strychnine**. Beneath was written, **No antidote**. I was shown persons under the influence of this poison. It produced heat, and seemed to act particularly on the spinal column, but affected the whole system. When this is taken in the smallest quantities, it has its influence, *which nothing can counteract*. If taken immoderately, convulsions, paralysis, insanity, and death, are often the results." — *Spiritual Gifts*, vol. 4, p. 138, written in 1864.

Medical science has routinely used sodium amytal and its derivatives to restore individuals suffering from strychnine poisoning.

3. Wigs overheat the brain.

EGW "*Wigs overheat the brain* and cause needless excitement to the system." — *The Health Reformer*, October, 1871, "Words to Christian Mothers."

This grossly erroneous statement has been totally erased from all records except for its original appearance in *The Health Reformer*. If

that statement was *really* God's truth, then why have Seventh-day Adventist leaders consistently neglected to inform their wig-wearing members of this danger? Can leaders withhold such information while proclaiming Ellen White's divine inspiration, without being duplicitous?

4. Drinking coffee, tea and/or alcohol is a sin.

EGW "The indulgence of ... *tea, coffee, tobacco, or liquor*, is intemperance, and is at war with the laws of life and health. By *using these forbidden articles* a condition of things is created in the system which the Creator never designed. *This indulgence* in any of the members of the human family *is sin*." — *Evangelism*, p. 266, written in 1899.

EGW "*Tea and coffee drinking is a sin*, an injurious indulgence, which, like other evils, *injures the soul*." — *Counsels on Diet and Foods*, p. 425, written in 1896.

The drinking of coffee, tea, or alcohol is not listed in God's Moral Law as a sin. The Bible does not tell us to repent of the "sin" of drinking coffee, tea, or alcohol. Jesus said:

BIBLE "What goes into a man's mouth *does not make him unclean*, but what comes out of his mouth, that is what makes him 'unclean.' " — Matthew 15:11.

In her health message Ellen White frequently confused health principles with God's Moral Law. Health principles can lengthen or shorten our physical life and well being. But *sin* is disobedience to God's Moral Law. Ellen White was wrong when she stated that drinking coffee or tea is a sin. She also had difficulty with other health laws in the Bible. You see, Ellen White ate *oysters* years after she was aware that they are "unclean" according to the Bible's health laws. Notice what she wrote to her daughter-in-law in 1882:

EGW "Mary, if you can get me a box of herrings, fresh ones, please do so. The last ones that Willie got are bitter and old. ... if you can get a few *cans of good oysters*, get them...."—Ellen White's

letter to her son Willie's wife Mary, written in 1882 (original Letter 16, May 31, 1882 available from the White Estate).

Are you comfortable with a prophet who condemned others for things that she herself was doing? Why were these "sins" pointed out in the lives of others but not addressed in the life of Ellen White?

5. Do not drink water with meals.

EGW "*Many make a mistake in drinking cold water with their meals*. Taken with meals, *water diminishes the flow of the salivary glands; and the colder the water, the greater the injury to the stomach*. Ice water or ice lemonade, drunk with meals, *will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again*. ... No drink is needed with meals. ... *The more liquid that is taken into the stomach with the meals, the more difficult it is for the food to digest*; for the liquid must first be absorbed. ... If anything is needed to quench thirst, pure water, drunk some little time before or after the meal, is all that nature requires." — *Counsels on Diet and Foods*, p. 420, written in 1884.

Neither Scripture nor science supports this, and yet many Seventh-day Adventist believers in Ellen White will not drink liquids with their meals.

6. Meat-eaters won't be translated to heaven.

EGW "Those who *come up to every point, and stand every test, and overcome*, be the price what it may, have heeded the counsel of the True Witness, and *they will receive the latter rain, and thus be fitted for translation*." — *Testimonies*, vol. 1, p. 187, written in 1859.

EGW "*Not an ounce of flesh meat should enter our stomachs*." — *Counsels on Diet and Foods*, p. 380, written in 1903.

EGW "Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet." — *Counsels on Diet and Foods*, pp. 380, 381, written in 1890.

EGW "Those who have received instruction regarding the evils of the use of *flesh foods*, tea, and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, *will not continue* to indulge their appetite for food that they know to be unhealthful. *God demands* that the appetite be cleansed, and that self-denial be practiced in regard to those things which are not good. *This is a work that will have to be done before his people can stand before him a perfected people.*" — *Counsels on Diet and Foods*, p. 381, written in 1909.

BIBLE "Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything. But you must not eat meat that has its lifeblood still in it." — Genesis 9:3-4.

As you read this it is very important for you to understand two things:

First, according to God's Word, eating meat is *not* a sin. As a matter of fact, God provided Noah and his descendants with meat (Genesis 9:3-4). The Lord and two angels ate beef when they accepted Abraham's hospitality (Genesis 18:1-8). The Temple priests, including the High Priest, regularly ate meat from animal sacrifices (Leviticus 6:25, 26). As a Jew Jesus regularly ate the Passover lamb, and after His resurrection Jesus ate broiled fish (Luke 24:41-43).

Through the Apostle Paul, the Holy Spirit made it clear that the general principle Christians are to follow is to eat anything sold in the meat market without asking questions (1 Corinthians 10:25-30). Ellen White contradicted the Bible when she claimed a meat diet would prevent God's people from receiving the "latter rain" and thus being "fitted for translation" into heaven.

Second, Ellen White herself ate meat virtually her entire life. Several times she quit the practice and then took it up again. The

historical evidence is that she continued to eat meat, including pork and seafood, at least occasionally, throughout her life (see page 106).

Ellen White contradicted God's Word when she linked meat eating to moral perfection and fitness for salvation. More than that, she is condemned by her own words for requiring a "higher standard" of her followers than she herself was willing to accept.

7. It is a sin to be sick.

EGW "It is a *sin to be sick*; for all sickness is the result of *transgression.*" — *Counsels on Health*, p. 37, written in 1866.

BIBLE "So Satan went out from the presence of the Lord and afflicted Job with painful sores from the soles of his feet to the top of his head. ... In all this, *Job did not sin.*" — Job 2:7, 10.

"As he went along, he saw a man blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' *'Neither this man nor his parents sinned,' said Jesus, ...*" — John 9:1-3.

Think about this: Ellen White stated she was *sick* a lot during her life. Does that mean she *sinned* a lot? No, for Christ did not agree with Ellen White that "all sickness is the result of (personal) transgression." Once again we see Ellen White's fondness for criticizing others while turning a blind eye to her own shortcomings.

8. Can your prayers rise to heaven if you place butter, eggs, and meat on your table?

EGW "You place upon your tables *butter, eggs, and meat*, and your children partake of them. They are fed with the very things that will excite their *animal passions*, and then you come to meeting and ask God to bless and save your children. *How high do your prayers go?*" — *Counsels on Diet and Foods*, p. 366, (1870).

BIBLE "What goes into a man's mouth *does not* make him unclean, but

what comes out of his mouth, that is what makes him 'unclean.'" — Matthew 15:11.

Again, by confusing health principles with God's Moral Law, Ellen White contradicted both the spirit and letter of God's Word.

9. Small bonnets are contrary to both health reform and modesty, and are a mark of Satan's control.

EGW *"I was shown that the people of God should not imitate the fashions of the world. ... I was pointed back to God's ancient people, and was led to compare their apparel with the mode of dress in these last days. What a difference! What a change! Then the women were not so bold as now. When they went in public, they covered their faces with a veil! In these last days, fashions are shameful and immodest. They are noticed in prophecy. They were first brought in by a class over whom Satan has entire control, ... The small bonnets, exposing the face and head, show a lack of modesty." — Testimonies, vol. 1, pp 188-189, written in 1859.*

Do you believe that it is God's will for Christian women today to cover their face and head when they appear in public? Have you seen any photograph of Ellen White wearing any covering that hides her face and head? Do you know of a single Bible text saying people who promote small bonnets are under Satan's control? Why did Ellen White specifically claim Divine inspiration by saying *"I was shown ...;" "I was pointed back to ...;" "they are noticed in prophecy"*? Was Ellen White Divinely-inspired when she made those statements?

Today officials of the Seventh-day Adventist Church and the Ellen G. White Estate continue to give believers a much different view of her health messages than you have seen. Even through the pages of the *Adventist Review* readers are told:

"Whereas most of her contemporaries mixed in a little truth with a large volume of error, she consistently presented only correct positions, and none of the contemporary nonsense."
— "Were Ellen White's Health Writings Unique?" by Roger

Coon, *Adventist Review*, April 8, 1993, p. 17.

Do the facts you have examined demonstrate to you that Ellen White "consistently presented *only correct* positions, and *none of the contemporary nonsense*?" Of course not! Roger Coon, then an associate secretary of the Ellen White Estate, concluded his article with a Biblical appeal every Seventh-day Adventists would do well to heed:

"Ellen White is not proven to be a Divinely inspired prophet because she wrote things in the nineteenth century that science did not get around to proving correct until the twentieth century. Nor is Brigham Young, for that matter. The foremost test of an alleged prophet is whether the prophet's teachings harmonize with the Bible. 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them' (Isaiah 8:20)."

You have seen evidence that in her health messages, Ellen White did great damage to her followers by linking diet to salvation. Even a cursory examination of the nine volumes of Ellen White's *Testimonies for the Church* surprises researchers at her continual meddling in the lives of Church members. Time and again she upbraided believers for not living the very "health messages" she herself scorned.

Not only was Ellen White's "health message" seriously flawed by outlandish myths, but it also lagged *many decades* behind the good science and good medical doctors of her day. One cannot read Ellen White in the context of numerous other health reformers of the 1800s and logically conclude she received *any* health principles by direct revelation in visions from God. When we factor in her admission of copying from Dr. Jackson and Dr. Trall (see page 112), we must concede that it takes extraordinarily great naiveté to believe in her divine inspiration. SDAs are simply *wrong* in their claims regarding the divine origin and special uniqueness of Ellen White's health message.

But worse, by linking her health messages to salvation she directly and repeatedly contradicted the Bible. As Roger Coon reminded us, one of the tests of a false prophet is: "If they speak not according to this word (the Bible), it is because there is *no* light in them."





them so nearly in harmony with what the Lord had revealed to me. And to show this harmony, and to set before my brethren and sisters the subject as brought out by able writers, I determined to publish *How to Live*, in which I largely extracted (copied) from the works referred to." Why would God reveal to her in vision what she admitted reading in the books of other writers? Why would she copy from the books of Drs. Jackson, Trall, and others to lend credibility to her articles if she actually had the highest authority for her own writing: God Himself? And why didn't she give credit to those authors as the source of her material, if as she claimed, her copying was to "set before my brethren and sisters the subject as brought out by able writers?" How would her readers know who the "able writers" were when she didn't even list their names?

The October 8, 1867 Review and Herald contains Ellen White's reply to the Wisconsin and Illinois Conference Committees who wanted to know why her views published in *How to Live*, were so similar to the teachings of Drs. Jackson, Trall, and others. She wrote: "After I had written my six articles for *How to Live*, I then searched the various works on Hygiene and was surprised to find

What About Those Miracles?

"If I... heard a preacher enlarging on (Ellen White's miracles), I would have my doubts. That is I would want to know if he saw it (the miracle). He would have to say, No, he never did. Then I would ask, 'Did you ever see the man that did see it?' And he would have to answer, 'No, I never did.'"

— A. G. Daniells, General Conference President, at 1919 Bible Conference, Spectrum, vol. 10, number 1, pp. 28, 29

If you became a Seventh-day Adventist as a result of attending evangelistic meetings, you probably heard about miracles associated with Ellen White's visions. If you attended Seventh-day Adventist schools you were taught about the miracles associated with Ellen White's visions. Visit the General Conference of Seventh-day Adventists, or the White Estate, or Ellen White's home, and you'll be told about more miracles associated with Ellen White's visions.

Ellen White's link to the miraculous and supernatural contributes greatly to her mystique and authority within the Seventh-day Adventist Church. What Adventists say about those miracles is interesting from two perspectives.

First, Seventh-day Adventists scorn any miracles associated with non-Adventist pastors or healers. Over the years Seventh-day Adventists have produced numerous books and articles indicating that, virtually without exception, all non-SDA miracles are of the devil, or the result of mass hypnosis, or trickery. Over and over again you will hear sincere Adventists deny non-SDA miracles by quoting two Bible texts:

"For false Christ's and false prophets will appear and perform signs and miracles to deceive the elect — if that were possible. So be on your guard; I have told you everything ahead of time." — Mark 13:22-23.

"They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty."— Revelation 16:13-14.

Second, Seventh-day Adventists immediately *reverse* their general position on miracles when they speak about Ellen White. For many Adventists, *miracles validate Ellen White's inspiration*. This inconsistent approach to miracles is hardly ever questioned by new converts or modern Adventists, but it was seriously questioned by those who had worked directly with Ellen White for decades.

For example, one of the most cherished miracles associated with Ellen White's visions is the one in which she is *now* said to have held a large 18-pound Bible at arm's length for approximately 45 minutes while in vision. What you are not told is that the *original* account claims she held that Bible, not for 45 minutes, but all afternoon until sunset (*Spiritual Gifts*, vol. 2, pages 78, 79). And it was said that Bible did not weigh just 18 pounds, it weighed approximately 40 pounds (see A. G. Daniells' statement on pages 115-116).

What is especially appealing about the *modern* version of this "miracle" is that the White Estate does have a large 18-pound Bible on display that is supposed to be the very Bible Ellen White held (see photos on page 90). If you were at the 1990 General Conference session in Indianapolis, you saw hundreds of Adventists from around the world standing in line for the privilege of being photographed holding that Bible. Even the strongest person can barely hold it at arm's length for more than a minute. The obvious conclusion is that if frail little Ellen White held it in her outstretched hand for 45 minutes during vision, she would have required *supernatural* strength — therefore she *must* have been inspired by God. And if she was inspired by God, then she certainly is His trusted "messenger" to the "Remnant Church."

Now, *if the story was true* would it prove Ellen White was divinely inspired? What about Indian fire walkers of Singapore running barefoot across 30 feet of blazing coals without being burned? Does *that* "miracle" prove they are inspired by God? What about Hindus who insert three-foot long spears and hooks into their flesh without pain or loss of blood? Does *that* "miracle" prove they are inspired by God?

Why do Adventists express great skepticism about miracles until they are associated with Ellen White? Why do Seventh-day Adventists *need* to have Ellen White's ministry confirmed by "miracles?" Is it because inwardly they *suspect her ministry cannot stand on its own?*

So what about that miracle — did Ellen White *really* hold that 18-pound Bible in her outstretched hand for 45 minutes while in vision as the *modern* version claims? The evidence says no, it never happened! Notice what author Wallace D. Slattery uncovered about this myth:

"Today the White Estate admits that any evidence that she *ever* held up *any* large Bible for a great length of time is tenuous and cannot be validated. My aide in my last SDA teaching position in Pennsylvania was a great-granddaughter of Sister White. I discussed this supposed event with her, and she agreed that undoubtedly it never happened. She telephoned her mother, who worked at the White Estate in Washington, D.C., and asked her, 'Why do you still show that big Bible to people who come in, when you know that the event never took place?' Her mother answered, 'But you should see their faces when they see it!'" — Wallace D. Slattery, *Are Seventh-day Adventists False Prophets?*, p. 5., published in 1990 by Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey.

That is a modern answer to the question. But what about those who lived *a hundred years ago* and *worked* with Ellen White — did *they* believe in her miracles? Arthur G. Daniells, the General Conference President who worked closely with Ellen White for thirty years, warned Seventh-day Adventist leaders:

"Now with reference to the evidences (miracles): I differ with some of the brethren who have put together proof or evidences of the genuineness of this gift, in this respect, — I believe that the strongest proof is found in the fruits of this gift to the church, not in physical and outward demonstrations. For instance, I have heard some ministers preach, and have seen it in writing, that Sister White once carried a heavy Bible — I believe they said it weighed *forty pounds*—on her outstretched

hand, and looking up toward the heavens quoted texts and turned the leaves (pages) over and pointed to the texts, with her eyes toward the heavens. I do not know whether that was ever done or not. I am not sure. *I did not see it, and I do not know that I ever talked with anybody that did see it.* But, brethren, I do not count that sort of thing as a very great proof. I do not think that is the best kind of evidence. If I were a stranger in an audience, and heard a preacher enlarging on that, *I would have my doubts.* That is, I would want to know if *he* saw it. He would have to say, No, *he never did.* Then I would ask, 'Did you ever *see the man that did see it?*' And he would have to answer, 'No, *I never did.*' Well, just how much of that is genuine, and how much has crawled into the story? — I do not know. But *I do not think that is the kind of proof we want to use.* It has been a long time since I have brought forward this sort of thing, — no breath in the body, and the eyes wide open. That *may* have accompanied the exercise of this gift in the early days, but it *surely did not* in the latter days!" — Quoted from the minutes of the 1919 Bible Conference, published in *Spectrum*, vol. 10, Number 1, pp. 28, 29.

Notice that the highest official of the Seventh-day Adventist Church — a man who had worked closely with Ellen White for some thirty years — stated that those so-called miracles did *not* accompany Ellen White's visions during his acquaintance with her. He stated that he had *never* met anyone who had seen those miracles occur, nor had he met anyone who *even knew* anyone who had seen those miracles. Remember, he was speaking to more than fifty people, *seventeen* of whom were the *highest leaders* of the Seventh-day Adventist Church! And *not one of them objected!* Not even one of them stood up and charged Elder Daniells with misrepresenting the facts. No, they all knew Elder Daniells was telling the truth!

But what about the lay people who witnessed Ellen White's very first visions? Were *they* convinced by her miraculous phenomena? No, many of them also rejected her so-called "miracles." For example, early in 1847 one witness wrote a letter to Elder James White, telling him in no uncertain terms what he thought about the "visions" his wife (Ellen White) was supposedly receiving:

"I cannot endorse sister Ellen's visions as being of divine inspiration, as you and she think them to be. ... I think that what she and you regard as visions from the Lord, are only religious reveries, in which her imagination runs without control upon themes in which she is most deeply interested." — *A Word to the "Little Flock,"* p. 22, written early in 1847.

Did you catch that? Read it again: "I think that what she and you regard as visions from the Lord, are only *religious reveries*, in which *her imagination runs without control* upon themes in which she is most deeply interested." That's what a number of thinking people concluded.

What about the Church's own medical doctors at the Battle Creek Sanitarium? What was *their* view concerning Ellen White's visions and miraculous manifestations? Two of Ellen White's doctors said:

"Mrs. White's visions were the result of a diseased organization or condition of the brain or nervous system." — Dr. William Long, chief physician of the Battle Creek Sanitarium, written July 12, 1869, quoted in *Are Seventh-day Adventists False Prophets?*, p. 39.

"You are undoubtedly right in ascribing Mrs. E. G. White's so-called visions to disease. It has been my opportunity to observe her case a good deal, covering quite a period of years, which with a full knowledge of her history from the beginning, gave me no chance to doubt her attacks to be simply hysterical trances. Age itself has almost cured her." — Dr. Fairfield, written December 28, 1887, *Ibid.*

That was the medical diagnosis regarding Ellen White's visions, and it is substantiated by the chart on page 129 of this book.

The question President Daniells asked: "Just how much (of the miraculous) has crawled into the stories" can now be fully answered. Remember, Daniells stated that *if* there were any so-called miracles associated with Ellen White's visions, they *only* appeared in the very early years. And they were without any corroborating written statements from *credible* eye-witnesses.

Those were the years right after 1844 when Ellen and her friends were experiencing very marked, raucous "manifestations" of the "Spirit." That Pentecostal atmosphere created problems for early Adventists when their noisy meetings disturbed the peace. Several meetings were broken up by the police, and the leaders arrested. The April, 1845 issue of the *Daily Eastern Argus* published in Ellen White's home town of Portland, Maine carried this account:

"The proceedings of the professors of this belief (Millerism), have been such, that the officers of Norway and some other towns in the vicinity have felt it their duty to take means to put a stop to them. ... On Wednesday (April 23), one of the leaders, well known as Joe Turner, *another named Harmon* (Ellen White's maiden name), with one or two others *were arrested* at the house of Mr. Megquier, in Poland, by the Selectmen of that town." — Quoted in *Adventist Currents*, April, 1988, p. 34.

A year later, April, 1846, supporter Otis Nichols wrote a letter to William Miller in which he claimed a "miracle" briefly prevented Ellen Harmon's (Ellen White's) arrest on one occasion:

"There have been a number of warrants for her arrest, but God has signally protected her. At one time a sheriff and a number of men with him had no power over her person for an hour and a half, although they exerted all their bodily strength to move her, while she or no one else made any resistance." — *Ibid.*

Were the officers *really* unable to arrest Ellen White for an hour and a half? A similar incident involving Ellen White and officers of the law is especially noteworthy because of the parallels it contains. In addition we can compare the sworn testimony presented the day after in court, with Ellen White's published version of the incident as she remembered it some fifteen years later.

This incident occurred in a private home in which Ellen White, Elder James White, Elder Israel Dammon, and more than eighteen others were holding a noisy Pentecostal-style meeting. While the meeting was in progress, officer Joseph Moulton was sent with a number of deputies to arrest Elder Dammon for vagrancy and disturbing

the peace. What follows now is, first of all, *Ellen White's account* written *15 years after the fact*. Then you'll read the court records transcribed *the day after* the incident. Carefully notice the discrepancies as you read these two accounts:

EGW "The next day, which was the first day of the week, while I was speaking, **two men** looked into the window. We were satisfied of their object. **They entered and rushed past me** to Elder Dammon. **The Spirit of the Lord rested upon him, and he fell to the floor helpless.** The officer cried out, 'In the name of the State of Maine, lay hold of this man.' **Two seized his arms, and two his feet,** and attempted to drag him from the room. **They would move him a few inches only, and then rush out of the house. The power of God was in that room, and the servants of God with their countenances lighted up with his glory, made no resistance.** The efforts to take Elder Dammon were often repeated with the same effect. **The men could not endure the power of God, and it was a relief to them to rush out of the house.** Their number increased to twelve, **still Elder Dammon was held by the power of God about forty minutes, and not all the strength of those men could move him from the floor where he lay helpless.** At the same moment we all felt that Elder Dammon must go; **that God had manifested his power for his glory,** and that the name of the Lord would be further glorified in suffering him to be taken from our midst. **And those men took him up as easily as they would take up a child, and carried him out.**" — *Spiritual Gifts*, vol. 2, pp. 40, 41, written in 1860.

Did you notice these "miracles" happened on "the first day of the week" Sunday? Apparently God didn't mind Adventists worshipping together on Sunday even though Ellen White claimed worshipping on Sunday was the "mark of the beast"! But, was this *really* a miraculous demonstration of God's power, as Ellen claimed? Did God's Spirit *really* hold Elder Dammon helpless on the floor for forty minutes? Did God *really* sap the strength of *twelve policemen* so they could not lift Elder Dammon off the floor? Is it *really* true that no one in the room resisted the officers? Fifteen years later as Ellen White made these claims, was she *really* telling the truth?

No, Ellen *wasn't* truthful according to sworn testimony presented in court *the very next day* when Israel Dammon stood before the judge and was tried on the charges:

"Joseph Moulton, sworn. 'When I went to arrest prisoner, **they shut the door against me.** Finding I could not gain access to him without, **I burst open the door.** I went to the prisoner and took him by the hand and told him my business. **A number of women jumped on to him — he clung to them, and they to him.** So great was the resistance, **that I with three assistants, could not get him out. I remained in the house** and sent for more help; after they arrived **we made a second attempt with the same result** — I again sent for more help — after they arrived **we overpowered them** and got him out door in custody. **We were resisted by both men and women.** Can't describe the place — it was one continued shout!" — Taken from court records printed in *Piscataquis Farmer*, vol. 3, no. 31, Dover, Maine, Friday, March 7, 1845, regarding the case of State of Maine vs. Israel Dammon, heard on Monday, February 17, 1845.

Not one of the 39 witnesses at that trial contradicted Sheriff Moulton's account. Would you agree with Elder Daniells that a lot of the supernatural "crawled into that story" between the day 39 witnesses gave their sworn testimony in court in 1845 and the day *15 years later* in 1860 when Ellen White wrote out her "recollections" of the incident?

Now, think about this: if Ellen White, *claiming to write only what the Holy Spirit brought to her mind*, can be so wrong about the details of such a simple event; could her *friends* be expected to keep *their* facts straight when they wrote months and years later *without* the benefit of divine inspiration, and *without* numerous secretaries and book editors to correct their "recollections?" Did you know enough questions were raised about the accuracy of Ellen White's memory that her supporters found it necessary to prepare a short document in 1860 to verify her claims? That document appears on page 302 of *Spiritual Gifts*, volume 2, and is signed by five "witnesses":

"We bear cheerful testimony to the truthfulness of the statements relative to Elder Dammon, on pages 40, 41. As near

as we can recollect we believe the circumstances of his arrest and trial to be fairly stated.

H. A. Hannaford,
Wm. T. Hannaford,
James Ayer, Sen.,
D. S. Hannaford,
Mrs. R. W. Wood."

But according to the court transcripts, not one of the five "witnesses," was at Israel Dammon's trial! Therefore they could *not possibly have testified as to their "recollections" concerning his trial!* Also notice that three "witnesses" were all members of the *same Hannaford family.*

But what about Mrs. R. W. Wood? Here is what *she* said about that document:

"In a private letter dated May 16, 1888, Mrs. Wood *denies that she ever signed this statement* and she did not know that her name was attached to it until many years after. She also denies the accuracy of Mrs. White's statements regarding the affair (Dammon's arrest). She was present and remembered the experience very well, and her account does not agree with Mrs. White's account. *If they would forge Mrs. Wood's name to a document they would forge other names;* therefore we have good reason for doubting the value of their testimonials." — Quoted in *Adventist Currents*, April, 1988, page 31.

Examining the evidence makes it increasingly clear that there are stark discrepancies between what Ellen White and her supporters claimed and what was presented in court. Those so-called "miracles" were only fanciful embellishments serving to prop up a false prophet's false claim to divine inspiration.

As you have examined the evidence presented thus far, have you concluded Ellen White was *not* divinely inspired? If that is what you are thinking, be aware your decision will cause you to be in violation of at least five of the official 27 doctrines of the Seventh-day Adventist Church. For each of these five doctrines was derived, supported, defined and refined by Ellen White's visions/teachings and lacks Bible authority. Here is a brief list of these non-Biblical doctrines currently held by the Seventh-day Adventist Church:

Doctrine #12 — The Seventh-day Adventist Church is "The Remnant Church."

Doctrine #17 — Ellen White had the gift of prophecy and thus her writings are *a continuing and authoritative source of truth*.

Doctrine #20 — All *tithes* to be remitted to local Conference, then a portion to Union, and then a portion to General Conference entities instead of remaining in the local church.

Doctrine #21 — *Abstinence* from alcohol, tobacco, cokes, cards, jewelry, make-up, theater, dancing, et cetera.

Doctrine #23 — Christ *began* his high priestly ministry in the Most Holy Place of the heavenly sanctuary on October 22, 1844. This was also the beginning of the *"investigative judgment."*

One-fifth of the official doctrines of the Seventh-day Adventist Church are based upon, derived from, and supported by the myths of Ellen White. But there is more: most of the remaining 22 doctrines are tainted by her teachings. Knowing this, can you maintain your spiritual integrity and also be a member of a Church which promotes the false gospel of a false prophet? Can you in good conscience invite friends to your Church knowing that directly or indirectly they will hear the myths of Ellen White — knowing if they choose to become members they will be required to affirm their belief in her myths and her false gospel?

Paul clearly teaches that our *salvation is at stake* if we are diverted from the true Gospel of the Bible and believe a counterfeit:

"Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By *this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.*"
— 1 Corinthians 15:1-2.



Who Was That Young Man?

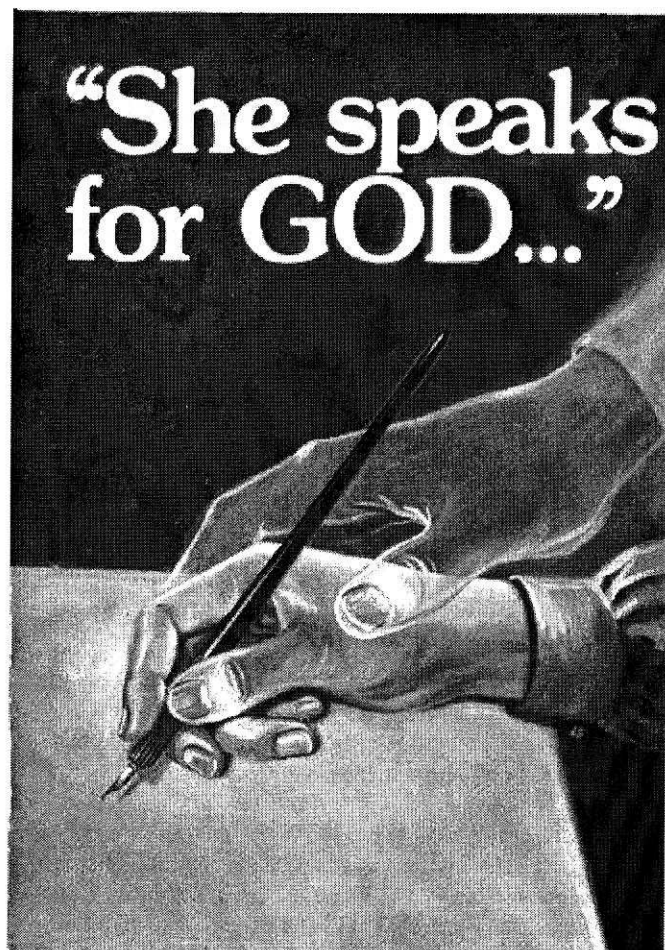
"I dreamed that a young man of noble appearance came into the room where I was, ... This same person has appeared before me in important dreams to instruct me from time to time during the past twenty-six years." — Ellen White in Signs of the Times, Nov. 11, 1875

Seventh-day Adventists are taught that Ellen White was just as inspired as the Bible prophets, had the same quality of inspiration as the Bible prophets, and is therefore just as reliable a spokesman for God as were the Bible prophets. Notice these recent statements from officials in the White Estate and General Conference of Seventh-day Adventists:

"A lifetime of intimate connection with the work of Ellen White has convinced me that *she was a true prophet in the highest sense* — as real a prophet as Elijah or Nathan or Agabus." — Robert Olson in *Ministry*, Dec, 1990, p. 18.

"Post-Biblical prophets (i.e. EGW) function much like (Biblical) prophets such as Nathan, Gad, Asaph, Shemaiah, Azariah, Eliezer, Ahijah, and Obed, Miriam, Deborah, Huldah, Simeon, John the Baptist, Agabus, Silas, Anna, and Philip's four daughters ..." — *Seventh-day Adventists Believe*, p. 223, published by the Ministerial Association of the General Conference of Seventh-day Adventists, 1988.

Typical of this belief was a small book titled *She Speaks for GOD*. The cover depicts a supernatural hand guiding Ellen White's hand as she writes (see next page). Not only is that picture significant as an



S. Gifford's book cover illustrates Ellen's claim to God's direction as she recorded her visions. She wrote: "As my pen hesitates a moment, the appropriate words come to my mind. ... When writing these precious books, if I hesitated, the very word I wanted to express the idea was given to me" (3SM, pages 51-52). But, because of her errors, today's SDA leadership **contradicts**

their own prophet by denying verbal inspiration! They quote her to support themselves: "Inspiration acts *not* on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost is imbued with *thoughts*." (ISM, p. 21). Thus these leaders contradict Ellen White, she contradicts herself, and they all contradict God's Word (see Deuteronomy 18:18-19; Isa. 38:4; Psa. 119:160; 12:6).

illustration of the thinking of many conservative Seventh-day Adventists, but it also illustrates the intermediary position they have claimed for Ellen White. Notice what the author, Elder Steve Gifford stated:

"With the entrance of sin into the world, man could no longer communicate face to face with God. No longer could he effectively understand God, or comprehend God's wishes for mankind. ... *The prophet* (Ellen White), serving as God's personal messenger, *could break the communication barrier erected by sin*, and effectively transmit God's wishes to His people." — *She Speaks for GOD ...*, pages 2-3, written in 1979.

Orthodox Christianity teaches that it is *Jesus* who broke the communication barrier (Hebrews 1:1-2; Ephesians 2:14). But as recently as June 4, 1992, the *Adventist Review's* cover picture depicted a montage of Ellen White, Moses, John the Baptist, and Deborah (see photograph on page 89). In case readers missed the point, page 9 of the article specifically compared Ellen White's prophetic role to that of Miriam, Aaron, Elijah, Jeremiah, John the Baptist, and *Jesus*.

More than just teaching Ellen White is *equal* to Bible prophets, Adventists repeatedly try to defend her errors by comparing her writings with the Bible, then suggesting *her* errors and *her* copying are no worse than the "mistakes" they have "discovered" in God's Word:

"I don't like to talk about mistakes in inspired writings. *There are mistakes in the Bible*, ... I don't like to talk about *mistakes in Ellen White*, either."—Robert Olson, *Ministry*, Dec, 1990, p. 17.

For four decades I have heard the highest officials of the SDA Church proclaim the Bible's supposed "errors" as they attempt to defend Ellen White's mistakes. For example, one SDA leader was so zealous in defending Ellen White's claim that Christ entered into the Most Holy Place on October 22, 1844, that when he was faced with Paul's statement in Hebrews 9:12 contradicting Ellen White, that leader said, "The Apostle *Paul* was *mistaken*!" Such is the arrogance found within Seventh-day Adventism today — an arrogance that eagerly "nullifies the Word of God for the sake of (their) traditions" (Matthew 15:6).

When we focus carefully on Ellen White's writings we discover numerous examples of her contradicting Scripture, contradicting science, contradicting orthodox Christianity, contradicting herself, failing in her own prophecies and failing in her interpretations of the Bible's prophecies. It is *absolutely inexcusable* for Seventh-day Adventists to justify gross errors in Ellen White's writings by tearing down God's Word!

The worst possible denigration of God's Word by Seventh-day Adventists came about when they *rewrote the Bible* (see pages 43-44), filled it with Ellen White's words and published it as *The Clear Word Bible*. Seventh-day Adventists finally have a "bible" which agrees perfectly with Ellen White (see photographs on page 127)!

The Church's leadership sometimes tries to justify Ellen White's *copying* by slickly claiming Bible writers *compiled* their own materials:

"Biblical writers wrote in various ways. Many *compiled* and gathered their material over a period of time, such as the writers of Psalms and Proverbs. Even Luke, under inspiration, *compiled* his book from accounts of eyewitnesses to the events of Christ's life. *Ellen White* also often drew upon her earlier written material for the development of most of her books." — Paul Gordon, *Adventist Review*, November 12, 1992, p. 17.

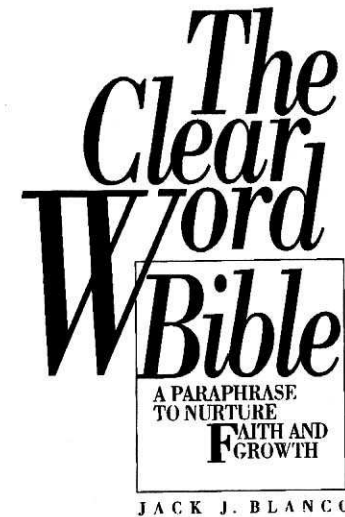
SDAs assume that if Bible writers at times quoted from the writings of others, or drew on eyewitness reports, it is acceptable for Ellen White to "draw upon *her* earlier written material." However there are two problems with their assumption. First, you'll notice that there was no reference to the fact that "her earlier written material" had been *voraciously stolen from the books of other authors!*

Second, Adventists *also* are *not* told that, unlike Ellen White, Bible writers who quoted from other books *specifically credited their sources* (for example see 2 Chronicles 9:29; 2 Chronicles 12:15; Esther 10:2; Matthew 4:4; Titus 1:12). In other words, Bible writers had the integrity to say, "I got this part of my material from so-and-so's book."

But that is not what Ellen White did. According to the Church's own Veltman study, Ellen White not only widely *plagiarized* others, but both she *and* her associates *denied* she had ever copied in order to en-

Latest edition to Seventh-day Adventism's bibles is *The Clear Word Bible* by Dr. Jack Blanco. Printed by the Review and Herald Publishing Association in 1994, most SDAs accept *The Clear Word Bible* as an authentic Seventh-day Adventist Bible. But immediately after being linked to the Jehovah's Witnesses, Mormons, and other cults which publish their own unique bibles, Church leaders withdrew their endorsements. The second edition's title was changed to *The Clear Word* in an effort to present this book as simply a "commentary on the Bible." However Ellen White's

words and thoughts are written directly into the biblical text without any footnotes or comments to identify them. As Review and Herald Editor William Johnsson wrote: "In no sense can (The Clear Word Bible) be considered an accurate translation of Scripture." Nevertheless it was the Review and Herald's best seller in 1995.



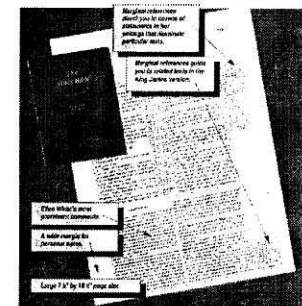
Advertisements for *The Spirit of Prophecy Study Bible* indicate that this SDA Bible, unlike *The Clear Word Bible* which followed it, includes Ellen White's references and comments in marginal notes. No Seventh-day Adventist can safely contradict Ellen White's "comments" on Bible passages. Hundreds of pastors have been fired because their sermons, concepts, or teachings did not agree with "Sister White." SDAs are inexorably linked to the cults by these unique "bibles."

The Study Bible: Instant access to Ellen White comments

Have you wondered what John White had to see about a particular Bible verse he didn't want to take up and study in church class? The "Search" in this issue has the significant spirit of "Pursue" in that it is printed on its readers' front page, and marginalia to encourage you to find it, too. There is a letter to me, made up of 2 lines, 230, 231, 232.

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courage the myth that her writings came directly from God! All these facts are ignored as Seventh-day Adventists shrewdly claim Ellen White's *copying* and her *lies* are "just like" the methods used by Bible writers as they *compiled their* information! One would expect this kind of defense from worldly *lawyers* trying to *hide* the truth, rather than from Church theologians and Church leaders claiming to *teach* the truth!

Apparently these Seventh-day Adventists have spent so much time reading Ellen White that they are not aware of what God said in Jeremiah 23:30 — "I am *against* the prophets who *steal* from one another words supposedly from me!" Surely Seventh-day Adventists would not deliberately choose to be opposed by God simply because of their zeal to defend Ellen White! Or would they?

Again, the issue is *not* whether a true Bible prophet ever *quoted* from some one, for many did. The issue is whether one would *ever* steal the words of others, and then lie by *denying* he stole! And, more than that, be brazenly wicked enough to claim all he took from the writings of others *came from God*! The facts are, *no* Bible prophet *ever* stole materials from others. *None* ever claimed his material came directly from God when in fact that material came from another person's books — for Bible prophets *didn't steal* from others and they *didn't lie*!

Therefore, are Seventh-day Adventists correct in asserting that Ellen White had the *same* inspiration and same integrity as the Bible prophets? No, the evidence is clear that *neither the quality* of her inspiration *nor her integrity* are like that of the true Bible prophets.

What about her visions and her conversations with angels? Do either of these compare favorably with the experiences of the Bible prophets and Bible writers? Let us spend a few moments examining the evidence, first as it regards the frequency of Ellen White's visions, and then the number of conversations she had with angelic beings.

It is a little known fact among Seventh-day Adventists that while Ellen White claimed to have had visions over a period of 71 years, the frequency of her visions dramatically *decreased* as she aged. This is exactly what medical doctors at the Battle Creek Sanitarium predicted would happen (see page 129). Researchers can verify the fact her visions *dramatically decreased* as she aged by simply noting the dates and number of her visions as presented in the Church's own comprehensive *Index to the Writings of E. G. White*, volume 3, pages 2978-2984. Here is the Church's own evidence condensed into chart form:

FREQUENCY OF EGW'S VISIONS

Date	Visions	Average Per Year	EGW's Age
1844-1850	60	10	17-23
1851-1860	27	3	24-33
1861-1870	35	3.5	34-43
1871-1880	14	1.5	44-53
1881-1890	15	1.5	54-63
1891-1900	15	1.5	64-73
1901-1915	22	1.5	74-89
Total Visions 188 over 71 years, 2.5 average per year			

These statistics do not include the Church's *current* claim that Ellen White had 2,000 visions during her lifetime. That claim is based solely upon Arthur White's "estimate" and is totally unsupported by fact. Even Arthur White cannot provide any written documentation or dates for the missing 1,800 visions!

The facts indicate Ellen White actually had approximately 200 "visions" which she preserved in writing. The Church's own documents, summarized by this chart, shows there was a very significant *decrease* in the frequency and number of Ellen White's visions as she aged. But even though her *visions decreased*, her *writings increased* as she wrote out the contents of visions she had received much earlier in her career.

How did God bring the contents of those previous visions back to her memory? You might think Ellen would simply open her diary or journal and refresh her mind. But no, that would not be fitting for such a supernatural prophet! Most Seventh-day Adventists do not realize Ellen White claimed a *new source of miraculous guidance and instruction*:

EGW "The following night I dreamed that a *young man of noble appearance* came into the room where I was, immediately after I had been speaking. *This same person has appeared before me in important dreams to instruct me from time to time during the past twenty-six years.*" — *Signs of the Times*, Nov. 11, 1875, quoted in *Counsels on Health*, p. 465.

"Some are ready to inquire Who told Sister White these things? They have even put the question to me: Did anyone tell you

these things? I could answer them: Yes; yes, *the angel of God has spoken to me.*" — *Testimonies*, vol. 3, pp. 314, written in 1873.

Did you notice Ellen White recognized this young man as one she had seen *before* in "important dreams?" This was the person who, by 1875, had instructed her for some *twenty-six years!* She was well acquainted with this young man. She repeatedly referred to him as her "accompanying angel" — her familiar angelic guide in both visions and dreams:

- EGW "I asked my accompanying angel the meaning of what I heard, ..." — *Early Writings*, p. 38, written in 1851.
 "My accompanying angel bade me look ..." — *Ibid.*, p. 45.
 "My accompanying angel." — *Ibid.*, p. 77.
 "Said my accompanying angel, ..." — *Ibid.*, p. 243.
 "The angel of God pointed ..." — *Testimonies*, vol. 4, p. 306, written in 1879.
 "An angel of God was by my side ..." — *Testimonies*, vol. 5, p. 68, written in 1882.
 "The angel that stood by my side ..." — *Testimonies*, vol. 9, p. 92, written in 1909.
 "As received from my (angelic) instructor." — *Ibid.*, p. 94.

But more than just appearing in visions and dreams, Ellen White's angelic "young man" was at her side to guide, protect and instruct her *in real life as well*:

- EGW "I already had *one guardian angel attending me continually*, but when necessary, the Lord would send another ..." — *Testimonies*, vol. 1, p. 67, written in 1867.
 "Angels of God ... were around us, *sustaining us every hour.*" — *Ibid.*, p. 616, written in 1867.
 "(Her son) found her (Ellen White) busily engaged in writing. She then told him that *an angel of God had wakened her about*

three o'clock, and had bidden her go to the minister's meeting and relate some things shown her at Salamanca." — *Life Sketches*, p. 315, written in 1880.

"'Angels of God are in this room.' The glory of the Lord was revealed. Light seemed to shine all through the house, and *an angel's hand was laid upon my head.* From that time to this I have been able to understand the Word of God." — *Selected Messages*, vol. 1, p. 207, written in 1904.

Remember, Ellen White claimed her angelic encounters were *in real life*, as well as in visions and dreams. And those angels not only gave her information, but even *cured* her of the ignorance she had regarding God's Word! Without question these angelic beings played a major part in Ellen White's ministry throughout her lifetime.

Now let's summarize the evidence:

1. Ellen White actually recorded 203 "divinely inspired visions" spread over the 71 years of her prophetic ministry (188 dated visions plus 15 undated). However on the basis of Arthur White's *estimates* the Church now claims Ellen White had some 2,000 visions (see *Seventh-day Adventists Believe ...*, page 224, © 1988, Review and Herald Publishing Association).
2. For more than 26 years one particular angel was her guide, protector, and instructor in vision, dreams and also *in real life*.

How do these facts compare to the experience of genuine Bible prophets? First, did any Bible prophet have as many as 2,000 visions? The answer is a resounding No! As the chart on the next page makes clear *not a single Bible prophet experienced anything even close* to the 2,000 visions *claimed* for Ellen White, or even the 203 visions the *facts* actually indicate. And *not even one* Bible prophet had continuous visions over seven decades as Ellen White claimed was her experience. In fact, *the grand total of all the visions mentioned in the Bible does not begin to equal the 203 visions Ellen White claimed* for herself! Consider the Bible evidence on the next page:

FREQUENCY OF MAJOR BIBLE PROPHETS' VISIONS

Person	Years of Ministry	Visions	Average Per Year
Elijah	21	0	0
Elisha	54	1	0
Isaiah	50	2	0
Jeremiah	40	2	0
Ezekiel	22	7	0
Daniel	67	4	0
Hosea	25	1	0
Joel	?	1	0
Amos	14	5	0
Obadiah	?	1	0
Jonah	?	1	0
Micah	50	1	0
Nahum	50	1	0
Habakkuk	?	1	0
Zephaniah	?	1	0
Haggai	16	5	0
Zechariah	5	6	1
Malachi	?	1	0
Jesus	3.5	0	0
John	60	1	0

Total visions mentioned in the Bible: 42 0

ELLEN WHITE 71 2,000 28

Why do you think Ellen White's experience was *so different* from that of Bible prophets? Could she have had a different *source* for her visions?

Now let's consider Ellen White's claim to have repeatedly held conversations with angels for some 71 years both in vision and in real life. Did anyone in the Bible have similar experiences? Did any Bible prophet have a special angel guide for more than three decades?

The facts are that out of the approximately 3,250 people mentioned by name in the Bible, only 29 ever spoke with an angel, or experienced an angel speaking with them, or had an angel appear to them! Here is the evidence:

FREQUENCY OF ANGELIC ENCOUNTERS IN THE BIBLE

Person	Encounters	References
Hagar	2	Genesis 16:7-11; 21:17
Lot	1	Genesis 19:1-15
Abraham	1	Genesis 22:11
Jacob	2	Genesis 31:11; 32:1
Moses	1	Exodus 3:2; 32:34
Balaam	1	Numbers 22:22-35
Gideon	1	Judges 6:11-22
Samson's mother	2	Judges 13:3; 9-21
Samson's father	1	Judges 13:9-21
David	1	2 Sam. 24:17; 1 Chron. 21:16
Elijah	2	1 Ki. 19:5, 7; 2 Ki. 1:3
Gad	1	1 Chronicles 21:18
Araunah	1	1 Chronicles 21:20
Isaiah	1	Isaiah 6:2, 6
Ezekiel	1	(several in 1 vision, no conversations) Eze. 10-11
Daniel	2	Daniel 6:22
Zechariah	7	(in one night) Zechariah 1:7-6:15
Joseph	3	Matthew 1:20; 2:13; 2:19
Jesus	2	Matthew 4:11; Luke 22:43
Women at the tomb	1	Matthew 28:5
Zechariah	1	Luke 1:11
Mary	2	Luke 1:26-38; John 20:12
Shepherds	1	Luke 2:9-15
The Apostles	1	Acts 5:19, 20
Philip	1	Acts 8:26
Cornelius	1	Acts 10:3-7
Peter	1	Acts 12:7-15
Herod	1	Acts 12:23
Paul	1	Acts 27:22-26
John the Revelator	1	Revelation 1:10

Total angelic encounters in the Bible: 45

Ellen White claimed: 100s throughout her life

The total Bible text, covering nearly 5,000 years of history and including every Bible prophet, records angels contacted *only 29 people*. In their entire lives, the majority of these 29 people had *only one* contact with an angel. This even includes Jesus Christ and his three-and-a-half years of earthly ministry. The simple fact is no one in the Bible compares to Ellen White in her claim to the frequency or duration of angelic encounters. The fact is she simply was *not* like any of the Bible's genuine prophets! Remember, it was Ellen White who said:

EGW "My work for the past thirty years bears the stamp of God or the stamp of the enemy. There is *no halfway work in the matter*. The Testimonies are of the Spirit of God, or of the devil." — *Testimonies*, vol. 4, p. 230.

How do you decide? God's Word clearly tells you if prophets do not conform to the conditions, experiences, and teachings of the Bible, it is because there is no "light" in them. The Bible does *not* say they are "*dim lights*" or "*lesser lights*" -- it says they have *no light*!

BIBLE "To the law and to the testimony! *If they do not speak according to this word, they have no light.*" — Isaiah 8:20.

Do you agree with Ellen White's claim in *Colporteur Ministry*, page 125, that her writings are "a *lesser light* to lead men and women to the *greater light*"? Does falsehood ever lead to truth? Would darkness ever come from God and lead to God's pure light?

Out of the Body Experiences

There are two other little-known aspects of Ellen White's ministry that you should also evaluate. Most supporters do not know she experienced OBEs: the spiritualistic phenomena of being taken out of her body and transported to other locations. Here is her recollection:

EGW "Nov. 3, 1890, while laboring at Salamanca, N.Y., as I was in communion with God in the night season, *I was taken out of and away from myself to assemblies in different States*, where I bore decided testimony of reproof and warning. In Battle Creek

a council of ministers and responsible men from the publishing house and other institutions was convened, and *I heard those assembled*, in no gentle spirit, advance sentiments and urge measures for adoption that filled me with apprehension and distress." — *Life Sketches*, p. 319.

Whenever SDAs encounter stories detailing the spiritualistic phenomena of an out of the body experience (OBE), they are quick to state it is a tool of the Devil. But what about the evidence that Ellen White claimed to have an out of the body experience herself? Does the fact this happened to Ellen White change the *source* of the phenomena?

Let's compare Ellen White's experience with the Bible. Did any Bible prophets have out-of-the-body experiences? No, they did not, not even once! Out of the body experiences are simply not part of Biblical truth. Consider the following evidence:

Enoch was taken bodily from this world (Hebrews 11:5).

Elijah was taken bodily up to heaven (2 Kings 2:1, 5, 10-11, 16-18).

While in vision, Ezekiel was transported bodily by the Holy Spirit from his house to the temple in Jerusalem (Ezekiel 8:1, 3, 7, 14, 16).

Philip was transported bodily by the Holy Spirit after his encounter with the Ethiopian (Acts 8:39-40).

Paul's vision of the "third heaven" was so vivid that he tells us he didn't know for certain whether he was there bodily or only in vision (Acts 12:1-5). But never does he even hint of an out of the body experience. The evidence is very clear that Bible prophets had visions, but *no true Bible prophet ever had an out of the body experience*. Nothing in Scripture sanctions the concept of "astral projection."

However out of the body experiences are well-known by spiritualists, Hindus, practitioners of transcendental meditation and New Age religions. *Spiritualists* refer to out of the body experiences as "astral projection" or OBEs. Here is an example of a spiritualist's out of the body experience:

"I knew my wife Eileen, for quite a number of years before we married and she frequently used to talk to me about her out of body experiences. These were of the usual kind and on some

occasions I was able to verify that something paranormal had, in fact, occurred. For example, she went to bed one afternoon, saying that she would see what our friend, who was away on a holiday in Cornwall, was doing. When she woke up, she was able to give an accurate description of a rock plant, which our friend was photographing, the details of the surroundings, also of a gentleman who was with him. All this was subsequently confirmed (when he returned)." — *Miracles, A Parascientific Inquiry into Wondrous Phenomena*, by D. Scott Rogo, © 1982, The Dial Press, pages 92, 93.

The Scent of Roses

Another aspect of spiritualistic phenomena is the strong scent of rose perfume that sometimes accompanies spiritualistic visions even though no roses grow in the vicinity. For example, consider the experience of four Catholic children as they "communicated" with the "Virgin Mary" while in vision:

"As the priest looked on, the townsfolk tested the girls during their absorption (visions). 'The most *painful pinpricks*, the *roughest shaking*, even *burns* and so on were quite *incapable of arousing them from their rapture*,' one witness subsequently reported. Some of the villagers tried *shining bright lights into the children's eyes*, but the visionaries didn't even blink. ... The appearances (of the Virgin Mary) began taking place in a small pine grove at the top of a small hill next to the village church. ... Rosaries and religious medals the girls had been given during the (visions) occasionally *smelled of roses* when handed back to their owners. ... Visitors found *the entire area of the pine grove saturated with the odor of roses*, though none were growing there. Pieces of bark and roots taken from the trees retained this odd perfume even after being transported back to the United States." — *Miracles, A Parascientific Inquiry into Wondrous Phenomena*, by D. Scott Rogo, © 1982, pages 240, 242.

George Butler claimed Ellen White experienced the identical phenomena. Not an eyewitness himself, and writing three decades after

the fact, Butler repeated what he had been told by others:

"(In vision her) *eyes are always wide open*, and seem to be gazing at some far-distant object. ... *The brightest light may be suddenly brought near her eyes, or feints made as if to thrust something into the eye, and there is never the slightest wink or change of expression on that account.*" — *Ellen G. White and Her Critics*, Francis D. Nichol, pages 53, 54, written in 1951.

C. C. Crisler, also repeating what others had told him, wrote:

"At the home of Brother Hicks, where she was entertained, she was visited by an old lady who was violently opposed in her Christian life by her husband. This interview lasted an hour. After this, weary, weak, and perplexed, (Ellen White) thought to retire to her room and pray. Climbing the stairs, she knelt by the bed, and before the first word of petition had been offered she felt that *the room was filled with the fragrance of roses. Looking up to see whence the fragrance came, she saw the room flooded with a soft, silvery light.* Instantly ... the perplexity and discouragement of mind vanished, and hope and comfort and peace filled her heart. Then, *losing all consciousness regarding her surroundings, she was shown in vision many things ...*" — *Life Sketches*, p. 310, (this occurred in the summer of 1890).

Neither of these men were eyewitnesses. More than that, you will *not* find any Bible prophet smelling roses before, during, or after visions as Ellen White did. However you *will* discover many references to the smell of roses in psychic phenomena and spiritualism. You will *not* find a single Bible prophet experiencing astral projection (having an out of the body experience), but *Ellen White claimed she did, and her report is identical to what spiritualists commonly encounter!*

Ellen White and Demonic Forces

Now, let us ask the questions Seventh-day Adventists find unthinkable: is it possible Ellen G. White was involved with demonic

forces? Remember, she was “often conscious of the presence of angels” as she wrote her books, specifically as she wrote the *Great Controversy*:

“While writing the manuscript of *The Great Controversy*, I was often conscious of the *presence of the angels of God*. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind.”-- Letter 56, 1911 (see *Colporteur Ministry*, p. 128).

We know now, from the research of Walter Rea and Fred Veltman, that the *Great Controversy* was practically copied wholesale from other authors — even many of the *pictures* in *Great Controversy* were copied! Yet Ellen White said “angels of God” were present as she wrote the manuscript. Would God’s angels really stand by approvingly while she stole from other authors and claimed it was her own writing?

Or, is it possible Ellen White was mistaken in believing those angels had come from God? Could they have actually been *evil* angels? Let’s look deeper into this question: Did Ellen White ever detect the presence of evil angels surrounding Seventh-day Adventist believers? Yes. She said Satan and his evil angels were present at:

Church meetings and camp meetings (*Testimonies*, vol. 5, page 155; *Testimonies*, vol. 4, page 246);

Church school playgrounds (*Councils to Teachers*, page 350);

Meetings where the Gospel is preached (*Christ’s Object Lessons*, page 44);

Even at the Lord’s Supper (*Desire of Ages*, page 656).

According to Ellen White, *no place* was too mundane or too sacred for demonic spirits to be present. In fact, Ellen White once wrote to Elder Moses Hull: “I saw a *cloud of evil angels* surrounding you” (*Testimonies*, vol. 1, page 427). But, did Ellen White ever *detect* the presence of evil angels surrounding her? Yes, she tells us her room was once filled with legions of evil angels:

“Legions of evil angels were in that room, and if I had not clung by faith to the Lord, I do not know what might have become of me. I would not call anyone, I said, ‘This must be

between me and these evil spirits.” — Manuscript 25, 1910, quoted in *Ellen White*, by Arthur L. White, vol. 6, p. 284.

There is no doubt that Ellen White frequently referred to the presence of evil spirits and evil angels in her life. She claimed these demonic beings tried to take her life to prevent her from fulfilling her ministry. She said she definitely was familiar with the presence of both good and evil angels in her life. For more than 26 years, one particular angel was her guide, her protector, her instructor in vision and dreams as well as in *real life*!

However, since many of the *messages* Ellen White received from her angel guide contradicted the Bible, and many of the *prophecies* he communicated to her did *not* come true, is it possible that he had *not* been sent from God? And since Ellen White herself recognized that evil angels sometimes surrounded her, is it possible that she did not always correctly identify those spirits? Could she have been deceived into thinking her “young man of noble appearance” was sent from God when in fact he was a *dark spirit masquerading* as an angel of light? If so, how would God judge Ellen White’s work as the “*Spirit of Prophecy*”?

“For such men are false apostles, deceitful workmen, masquerading as apostles of Christ. And no wonder, for *Satan himself masquerades as an angel of light*. It is not surprising, then, if *his servants* masquerade as servants of righteousness. Their end will be what their actions deserve” -- 2 Corinthians 11:13-15?

What every believer in Ellen White needs to clearly understand is that *her spirit guide* encouraged her to *add* to the Scriptures. Not only did he *contradict* God’s Word, he went far beyond the Bible by *adding to Scripture*. Joseph Smith (Mormons), Mary Baker Eddy (Christian Scientists) and Ellen White (Seventh-day Adventists) are all responsible for this same error entering their respective churches.

Orthodox Christianity teaches that the *Bible*—the “canon of Scripture”—has been completed and closed for nearly two thousand years. The *Bible* is the determiner of truth and the definer of practice and faith. *No* additions or contradictions to the Word of God are acceptable

to orthodox Christianity. *No* true prophet can ever be allied with the forces of darkness. *No* true believer will ever deprecate God's Word the way Ellen White did, and the way many of her followers are doing.

BIBLE " 'The Word of the Lord stands forever.' And this is the word that *was* preached to you.' " — 1 Peter 1:25.

"Every word of God is flawless; He is a shield to those who take refuge in Him. Do not add to His words, or He will rebuke you and prove you a liar." — Proverbs 30:5, 6.

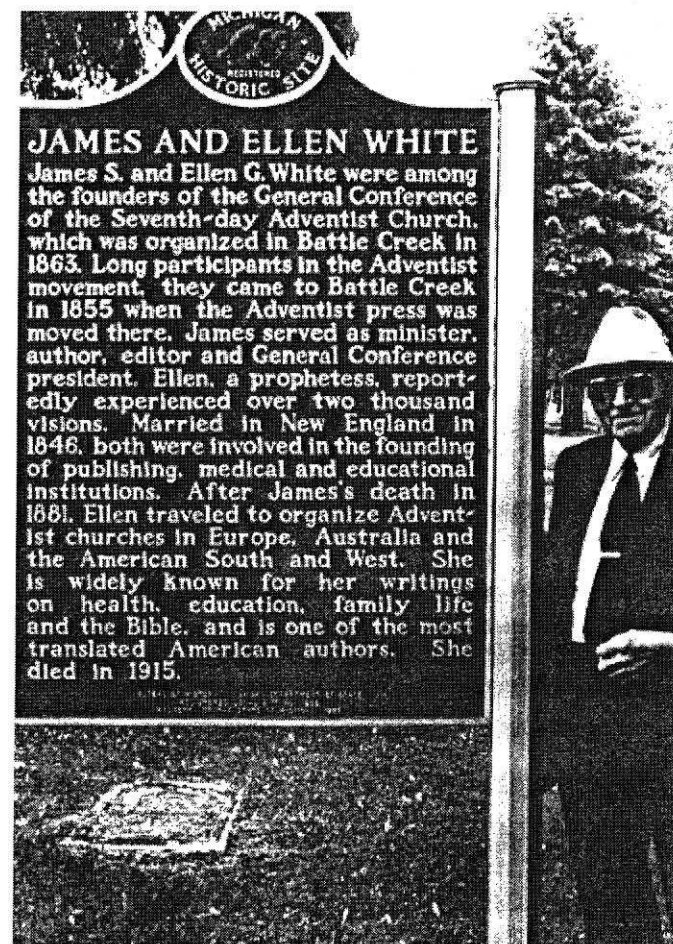
"I warn everyone who hears the words of the prophecy of this book: *If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.*" — Revelation 22:18, 19

So who was Ellen White's "young man"? According to the evidence could he have been sent from God? No. Then who sent him? Perhaps the best answer is: he was sent by the forces of darkness.

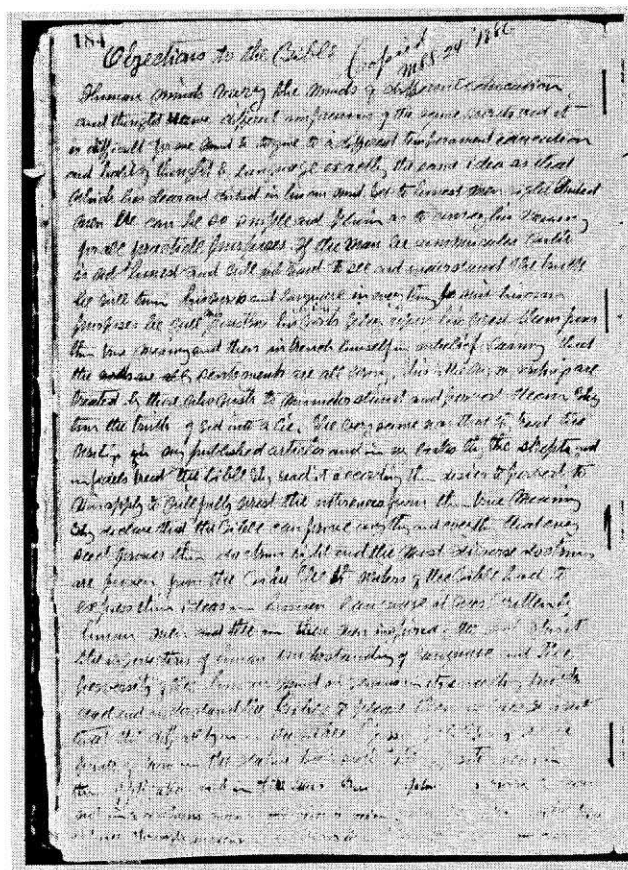
Are you comfortable thinking this "young man," who repeatedly contradicted God's Word, was Ellen White's invisible companion and mentor for three decades? Do you think the result of this union with the forces of darkness could benefit you? Or can you now turn away from the half-truths, errors, and outright contradictions of Seventh-day Adventism? Consider what God's Word says:

"What do righteousness and wickedness have in common? Or what fellowship can light have with darkness?" — 2 Corinthians 6:14

"See to it, then, that the light within you is not darkness." — Luke 11:35



Seventh-day Adventists have had Ellen White's grave registered as an historic site with the State of Michigan. The sign includes the following: "Ellen, a prophetess, reportedly experienced over two thousand visions." Elder Wilfred Olsen, long time researcher into Ellen White's claims, is at the right. His library of rare, out-of-print books has been a gold mine for those searching for the truth about "the Lord's Messenger."



This is a page of Ellen White's hand-written article on inspiration. The first sentence actually reads: "Human minds vary the minds of different education and thought receive different impressions of the same words and it is difficult for one mind to give to a

different temperament education and habits of thought by language exactly the same idea as that which his clear and distinct in his own mind." Could these words really be inspired by God? Is this how God speaks? Apparently her secretaries did not think so. They produced the polished version appearing in *Selected Messages*, book 1, page 19: "Human minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one of a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind." Even with careful editing her "divinely-inspired" writing hardly makes sense!

The Great Disappointment

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844."
— Ellen G. White in *Great Controversy*, page 401

No other doctrines are more distinctly Seventh-day Adventist than those of the 2300 days, the Sanctuary, the Day of Atonement and the Investigative Judgment. These concepts led to the "Great Disappointment" when Millerites and founders of the Seventh-day Adventist Church expected Christ to return to earth on the Day of Atonement, October 22, 1844. Biblically, the Day of Atonement is an annual event occurring on the tenth day of the seventh month of the Jewish calendar (the month of "Tishri" [see Leviticus 23:27-32]).

At first William Miller had Adventists believing Jesus would return in 1843. Disappointed, they re-examined their mathematics and set a new date for the spring of 1844. Disappointed again, they picked the fall of 1844, specifically October 22, 1844.

Fourteen years later Ellen White made a number of unusual observations as she wrote about their first disappointment in 1843:

EGW *"I saw that God was in the proclamation of the time in 1843. It was his design to arouse the people, and bring them to a testing point where they should decide. ... Thousands were led to embrace the truth preached by Wm. Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. ... Many shepherds of the flock, who professed to love Jesus, said they had no opposition to the preaching of Christ's coming; but they objected to the definite time. ... These false shepherds stood in the way of the work of God. The truth spoken in its convincing power to the people aroused them. ...*

But these (*false*) *shepherds* stepped between *the truth* and the people, and preached smooth things to lead them from the truth. Many ministers would not accept *this saving message* themselves, and those who would receive it, they hindered. ... I saw the people of God, joyful in expectation, looking for their Lord. But *God* designed to prove ("test") them. *His hand covered a mistake in the reckoning of the prophetic periods.* Those who were looking for their Lord did not discover it. ... *God designed that his people should meet with a disappointment.*" — *Spiritual Gifts*, vol. 1, pp. 133-137, 1858.

Did you notice Ellen White blamed *God* for the disappointment of 1843? And did you also notice even though she stated there had been a *mistake* made in the figures, even though she admitted the 1843 prediction was *wrong*, she still called it "the truth" and a "saving message?" I ask you, would a divinely inspired prophet call a *false* message and a *false* prediction "the truth?" Worse, how could a genuine prophet ever call a *false* message a "saving message?" Wouldn't you say, at the very least, Ellen White was very confused? But there is more!

Instead of recognizing these errors and simply admitting she and the leaders of the Advent movement of the middle 1800s were wrong, Ellen White approved those same faulty calculations as the basis for a new prediction that Jesus would come in the fall of 1844:

EGW *"The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. ... Again they had a point of time."* — *Spiritual Gifts*, vol. 1, p. 138.

If the "same evidence" that produced the mistake and disappointment of 1843 was used again, to set dates in 1844, wouldn't one logically expect the results to also be the same — wouldn't they be disappointed again? Or does God actually fool His people by covering their errors so they cannot discern them only to later remove His hand? Is that the way the God of the Bible works to reveal truth?

No. Titus 1:2 tells us that God "cannot lie!" How could any Christian ever have any confidence in God, or the Bible, if God lies or deliberately leads His people astray from truth? How can God *be God* if He uses the methods of Satan? These questions were not asked of Ellen White, but they are only the beginning of the issues raised by her false predictions.

Remember, Ellen White's emphasis on setting a *specific time* for Christ to return was the crux of the problem. Ministers whom Ellen White called "false shepherds" and whom she accused of leading people away from the "truth" were not objecting to the *preaching* of Christ's second coming — they were objecting to Adventists *setting a specific date* for Christ's second coming. When they objected to the false prophecies of 1843 and 1844 those Christian ministers were strongly affirming the words Jesus himself had spoken:

BIBLE "Therefore, keep watch, because *you do not know the day or the hour.*" — Matthew 25:13.

"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father." — Matthew 24:36.

"He said to them: *"It is not for you to know the times or dates the Father has set by his own authority."* — Acts 1:7.

Nevertheless, Ellen White called those Bible-believing, Christ-quoting Christian ministers "hypocritical ministers," "bold scoffers" and "false shepherds." Why? Because they held firmly to Scripture instead of accepting her errors. Think about that.

I ask you, does a true prophet of God condemn Christians for believing the Bible? Of course not. Ellen White was wrong when she called her false predictions of Christ's coming in 1843 and 1844 "the truth," for Jesus tells us in 1 John 2:21 that "no lie comes from the truth." But she went deeper into error by calling her false predictions a "saving message." A false message cannot possibly be a "saving message!"

Worse, over the next six decades Ellen White *never retracted* her error of setting a time for Christ to return in 1843 and 1844. Instead, caught up in her own hysteria, she went on to "firmly believe" Christ

would come in 1845 (see *Word to the 'Little Flock,'* p. 22). Prophesying Christ's second coming had become such an opiate for Ellen White that she could not let go and acknowledge her time-setting errors.

What she tolerated in her own life, however, she denounced in the harshest terms in the lives of *others*. Ellen White taught *her* false prophecies were "*ordered of God,*" but that *others* who set specific dates for Christ's coming "suit the purposes of Satan":

EGW "The preaching of a definite time for the judgment, in the giving of the first message (1843 and 1844), was ordered of God. ... The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. *The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan.*" — *Great Controversy*, p. 457, written in 1888.

Harsh words by a "prophet" who repeatedly failed in her own predictions! Finally, Ellen White tried to smooth over the Great Disappointment of October 22, 1844, by assuring the faithful that they *really* had been right all along even though Jesus had not returned:

EGW "True, there had been a failure as to the expected event ... The mistake had not been in the reckoning of the prophetic periods, but in the event to take place at the end of the 2300 days." — *Great Controversy*, pp. 406, written in 1888.

I ask you, if there had been no mistake "in the reckoning of the prophetic periods," then why did Ellen White mistakenly believe Jesus was going to come in 1843, 1844, and 1845? If there was no mistake in their calculations, then why so many dates for the Second Coming?

The day after October 22, 1844, in the midst of dark depression, a solution was proposed in order to salvage the Advent movement. By admitting that the expected event was wrong Adventists were able to maintain they had been correct as to the date of October 22, 1844. They explained that instead of Jesus returning to earth on the Day

of Atonement, He went into the Most Holy Place of the heavenly sanctuary to begin the Investigative Judgment. This crucial doctrinal shift resulted from a "vision" received by Hiram Edson which subsequently was sanctioned by three of Ellen White's own "visions!"

Even though Hiram Edson later changed his mind about having a "vision" (see *Moving Out*, page 27), Seventh-day Adventists continue to explain this crucial doctrinal switch to their high school students through the following distortion of the truth:

SDA "While passing a large field I (Hiram Edson) was stopped about midway of the field. *Heaven seemed open to my view, and I saw distinctly, and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to earth ..., that He for the first time entered on that day the second apartment of the sanctuary.*' So simple — yet it rates among the most dramatic moments in religious history. ... In December ... Ellen received her first vision. ... Here was the answer to their prayer. *It was the very thing the Adventists needed.* God was telling them as plainly as He could that the October 22 movement ... was true light!" — *Moving Out*, Department of Education, General Conference of SDAs, pp. 27, 29, revised in 1980.

Was October 22 the 10th of Tishri in 1844?

Remember, it was *after* the "Great Disappointment" that Ellen White claimed God told her in vision Edson's idea of Christ entering the Most Holy place of the heavenly sanctuary *instead* of returning to earth was "true light!" But *before* the "Great Disappointment" she anointed S. S. Snow's view that the Jewish Day of Atonement in 1844 (the 10th of Tishri) occurred on October 22:

EGW "*The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the 22d of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in*

the autumn ... *the close of the 2300 days in the autumn of 1844, stands without impeachment.*" — *The Great Controversy*, pp. 400, 457.

Where did the specific *date* of October 22, 1844 come from?

It did not come from William Miller. Miller taught 457 B.C. marked the *beginning* of the 2300 days of Daniel 8:14, but he gave *no specific month or day*. The facts are October 22, 1844 came from Ellen White and her friends.

You see, after being disappointed in 1843 and again in the spring of 1844, Ellen White and her friends agreed that the *Jewish Day of Atonement* (the 10th of Tishri) marked the *end* of the 2300 days. They prophesied Jesus Christ would leave the Most Holy Place of the heavenly sanctuary and return to earth on the *Jewish Day of Atonement* in the fall of 1844 — specifically, October 22.

But, in the year 1844, the Jewish Day of Atonement, the 10th of Tishri, did not occur on October 22. October 22 was the wrong day and the wrong month, for, in 1844, the Jews celebrated the Day of Atonement on September 23 — the very day required by the Biblical 10th of Tishri! Consider the following sampling of evidence gathered by ex-Seventh-day Adventist researchers:

Donald E. Mote (1980)

"Writing to the Jewish Theological Seminary in New York City, I learned some very surprising things. The Day of Atonement in 1843 occurred on Wednesday, October 4th. *In 1844, the Day of Atonement occurred on Monday, September 23rd.* I have the letter from the Seminary on file as proof. Anyone can check it out if they want to by paying me a visit, or writing to the Seminary themselves." — *The GC News-Letter*, September, 1980, by Donald E. Mote.

Robert K. Sanders (1994)

"In 1994 I spoke with Indiana's Purdue University professor Susan Prohofsky of the Hillel Foundation of the B'nai Brith concerning the date of the Day of Atonement in 1844. *Professor Prohofsky verified*

the September 23 date through the Inter Luach computer program (Hebrew for "lunar calendar") and stated that the Day of Atonement has *never* occurred so late in the year as October 22." — Conversation with Robert K. Sanders, Lafayette, Indiana, November, 1994.

The Universal Jewish Encyclopedia

If you visit a good public library request *The Universal Jewish Encyclopedia*, © 1939, volume 2, and look carefully at pages 636-637. You will discover conclusive evidence that, in 1844, the *Jewish Day of Atonement* began at sunset on *September 23 — not October 22*. Even Karaite Jews agree that Ellen White and the Adventists are *wrong* about the *year, month, day, and event* which was supposed to occur in 1844!

How was the Heavenly Sanctuary Contaminated?

The entire Seventh-day Adventist concept of "cleansing" the *heavenly sanctuary* requires it to first be *contaminated* by our sins. Ellen White claimed the blood of animal sacrifices was taken into the Holy Place repeatedly during the course of each day. Through this animal blood Ellen White claimed *both* the *earthly* and *heavenly* sanctuaries were polluted by sin — even though animal blood never reached the *heavenly sanctuary*. To get around this fact, she skillfully introduced the concept of "shadows." Here is what she taught:

EGW "The most important part of the *daily ministration* was the service performed in behalf of *individuals*. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, *thus in figure transferring them from himself to the innocent sacrifice*. By his own hand the animal was then slain, *and the blood was carried by the priest into the holy place and sprinkled before the veil*, behind which was the ark containing the law that the sinner had transgressed. *By this ceremony the sin was, through the blood, transferred in figure to the sanctuary.* ... Such was the work that went on *day by day throughout the year.* ... Such was the service performed 'unto the example and shadow of heavenly things' (Hebrews 8:5)" — *Patriarchs and Prophets*, p. 354-356, written in 1890.

Unfortunately Ellen White had to once again contradict the Bible to support her theory. A careful reading of Leviticus chapter 4 states that the *only* time blood was taken into the Holy Place of the earthly sanctuary, other than on the Day of Atonement, was when the High Priest sinned, or when the *entire* congregation sinned. Ellen White's own editors verified this after her death by inserting Appendix Note number 6, on p. 761 of *Patriarchs and Prophets*. Sin was never transferred into the *heavenly* sanctuary — only the *record* of sin is there, thus the *heavenly* sanctuary cannot be polluted nor is it in need of "cleansing." Thus even Seventh-day Adventists admit Ellen White's doctrine of defilement and cleansing of the *heavenly* sanctuary is wrong.

SDAs Try to Make Sense of Ellen White's Sanctuary Errors

The 1950's presented SDAs with two opportunities to officially admit their sanctuary doctrine errors. First was when the *Seventh-day Adventist Bible Commentary* on the book of Daniel was revised by editors Raymond F. Cottrell, Don F. Neufeld and Francis D. Nichol.

In a taped address (given around 1985) Cottrell remembered the stormy sessions where "we really struggled" to make sense out of Daniel 8 and 9 and wondered "what are we going to put into the (*Seventh-day Adventist Bible*) *Commentary*?"

As a result, Cottrell researched the position of non-SDA scholars and discovered that no reputable Christian scholar has ever bought into Adventism's sanctuary doctrine! Highly regarded cult watcher Walter Martin examined Bible texts presented by SDAs and wrote in his book, *The Truth About Seventh-day Adventists*: "*None of these texts has anything to do with any judgment now going on. Neither the grammar, nor the context supports such a contention. ... (The SDA sanctuary doctrine) relies on out-of-context quotations. The Adventist error is that they draw from the Scriptures interpretations which cannot be substantiated by exegesis, but rest largely upon inference and deduction.*"

Writing in *Eternity* magazine, Martin's associate, Barnhouse, said: "The (SDA sanctuary doctrine resulting from the Great Disappointment of 1844) is the *most colossal, psychological, face-saving phenomenon in religious history!* We personally do not

believe that there is even *a suspicion of a verse in Scripture to sustain such a peculiar position.* And we further believe that any effort to establish it is *stale, flat, and unprofitable.*"

Cottrell's research led him to exclaim: "Time and again non-Adventist Bible scholars have examined Adventist beliefs and have given all of them a bill of health as having *some* roots in Scripture. ... But *without exception, and often in the most emphatic terms, they denounce* our interpretation of Daniel 8:14 as '*eisegesis of the worst kind*' (that is, reading into the Bible *something that is not there*). Perish the thought, but the *invariable rule* appears to be that the *more a non-Adventist knows about the Bible and how to study it, the less disposed he is to look with favor on the Adventist interpretation of Daniel 8:14!*

"Now, if only minor matters were involved, we could dismiss these criticisms. But when the *keystone in our theological 'arch' has been the target of these criticisms* — you knock the keystone of an arch out — what's going to happen? You don't have an arch there! That has been the target of these attacks, so in a certain sense, *the integrity of our Church is at stake! And, unfortunately, we have never faced up realistically, yet, to this fact!*"

Bible Readings and Seventh-day Adventism's Second Opportunity

A second opportunity for Seventh-day Adventism to resolve their doctrinal errors regarding the sanctuary occurred in 1958. Here again are Cottrell's taped recollections:

"In 1958 ... it fell to my lot, as a Review and Herald Publishing Association editor, to revise the perennial classic *Bible Readings* (published for nearly 100 years). ... The old plates had worn out and we had to make new plates. ... The Review and Herald thought it would be highly desirable to bring *Bible Readings* into harmony with the (*Seventh-day Adventist Bible*) *Commentary* so that we wouldn't be saying something out of one corner of our mouth and something else out of the other corner.

"It fell to my lot, then, to come to Daniel 8:14, the Sanctuary and the Investigative Judgment. And with all of these statements — of Martin and Barnhouse and Lindsell and DeHaan and you name them — reverberating in my mind just like an echo that kept going back and

forth ..., I decided that I would try to find some way to say what we wanted to say about the Sanctuary and the Investigative Judgment *in a way that would take the ammunition out of these people's hands* so they couldn't criticize us like they were — *present it as Biblical. And after struggling, I found that it couldn't be done!*

"So I went to Elder Nichol (then Editor of the *Review and Herald*) one day and I said, 'Elder Nichol, what do you do in a case like this?' I was really trying my very best to present the Sanctuary and the Investigative Judgment in the book *Bible Readings* — *I couldn't do it!* He said, 'Well, what do (our) college Bible teachers have to say? ... Write them a letter.' So I composed a letter in which I asked a number of key questions on getting the sanctuary doctrine out of Daniel 8:14. And I sent this questionnaire out to every teacher of Hebrew in our colleges — we didn't have any universities at the time — and to the head of every Bible department and a number of other Bible teachers I was personally acquainted with. And I protected them by assuring them their names would never be associated with any responses they made.

"I asked these questions and *all twenty-seven I wrote to replied. Without exception* the responses expressed the opinion that there is *no linguistic or contextual basis for applying Daniel 8:14 to the antitypical Day of Atonement and the Investigative Judgment.* There was *not one* college Bible teacher who came out and said there is a basis in exegesis — that is in the language or the context.

"And then I had asked another question: 'What reason, other than language and context can you offer?' And thirteen, half of the twenty-seven, said '*There is no other basis.*' In other words, half of them were saying *there is no basis whatever!* Then there was a little scattering among the other half — two people replied this way and I was really taken back by those replies — two of them proposed that the English word 'cleansed,' in the King James Version, was '*a fortunate accident!*' *How about having the most important of our doctrines based upon a 'fortunate accident' in translation!* ...

"Actually, it was not an accident, the Septuagint has the word 'cleansed,' ... and they put the word 'cleansed' in because they thought it applied to Antiochus Epiphanes. So the (Seventh-day) Adventist doctrine of the Investigative Judgment, the interpretation of 'cleansed,' is based on an ancient translation made by Jewish people into Greek

believing that Antiochus Epiphanes had fulfilled the prophecy. So if we take the word 'cleansed' there, we really ought to say that it applied to Antiochus Epiphanes.

"Well, I went to Elder Nichol. Since he had gotten me into this fix, it was up to him to get me out of it. You know what he did? He took them (the responses) over to the President of the General Conference, Elder Figuhr. And the General Conference appointed the Committee on Problems in the Book of Daniel to try to find some answers to these questions. Well, the Committee on Problems in the Book of Daniel *met for five years.* I was a member of the committee. We studied forty-five prepared papers for the committee and adjourned *without finding any answers!*

"Now, there was a majority on the Committee and a minority, altogether fourteen people. Nine of them, the majority at the end, wanted to issue a formal report in which we wouldn't say one word about any problems or any questions. Now remember, the name of the committee was Committee on Problems in the Book of Daniel. And they wanted a report that would just make everybody happy and say some nice things.

"Well there were five of us that didn't think that was intellectually honest. We didn't think that the Church would be well served by such a report.... The majority insisted on that 'unanimous' report to which we would have to sign our names — and we couldn't conscientiously do that because we would be to blame for *a report that didn't deal with any of the problems!*

"So we made several proposals. We made a proposal that would deal honestly with the facts and the different proposed solutions — the reasons for them — and let people make up their own minds. Well of course that didn't meet the desire of the majority.

"Another proposal we made was that there be no report and any member of the committee, on his own initiative, could submit any article for publication in the *Review* or *Ministry* or any other journal, under his own name and without mentioning the committee. That way people could say what they wanted to. No, those weren't acceptable.

"So we came out with a facetious suggestion. We proposed that they let us five step out into the corridor, and then the majority could have a unanimous vote just as they wanted it." — Raymond F. Cottrell in taped address, circa 1985.

In the end, the "Committee on Problems in the Book of Daniel" had *no solutions!* This insight into the inner workings of Adventism answers a number of questions as to why the Church has continued to teach a non-Biblical, indefensible sanctuary doctrine for another half century. Without question reputable non-Adventist Bible scholars and the overwhelming majority of Adventist Bible scholars agreed the entire doctrine of 1844 is *not Biblical*.

Those wishing to study this subject further will find ample inspiration in the following twenty questions contributed by ex-Seventh-day Adventist pastor Phillip Wilson:

1. It should be explained why the context of Daniel 8 is not considered and why the question of Daniel 8:13 is ignored, when seeking to interpret its answer given in Daniel 8:14.
2. It must be proved that 2300 evening and morning sacrifices equal 2300 full days, when there is no conclusive evidence from Daniel 8:14 itself (and no other text of Scripture to confirm) that it means full days.
3. It must not only be proved that a day equals a year in prophecy but that an evening and a morning sacrifice equal one year.
4. In the face of the contextual implication that the 2300-year period would commence when the daily sacrifice was suspended, it must be argued that it began, rather, in 457 B.C. — a date which had nothing to do with taking away the regular burnt offering.
5. It must be proved that the heavenly sanctuary is meant, when the context refers to the earthly sanctuary and activity against it by the little horn.
6. It must be proved that the cleansing of the sanctuary means cleansing it from the confessed sins of the saints, when the context refers to cleansing it from pollution by the desolating activities of the little horn.

7. It must be proved that confessed sins defile the sanctuary; and that the blood of individual sin offerings was taken into the sanctuary, that such blood was sin laden, and, therefore, defiled the holy places.
8. It must be assumed that 490 years are cut off from the 2300 years, when there is nothing in Daniel 8 or 9 that requires it.
9. It must be assumed that the 2300 years and the 490 years begin together, although there is no proof of this.
10. It must be maintained that the reconsecration of the sanctuary in Daniel 8:14, as well as the anointing of the sanctuary in Daniel 9:24 are not the same, but are separated by nearly 2,000 years.
11. It must be proved that there is both contextual and linguistic linkage between Daniel 8:14 and Leviticus 16.
12. It must be demonstrated that the word issued in Daniel 9:25 refers to the kingly decree and that Artaxerxes made such a decree to restore and rebuild Jerusalem, when there is no evidence that he did.
13. It must be proved that the cleansing of the sanctuary commenced not just in 1844, but on October 22, 1844. Since such detail is not in the Bible, it must be shown that Karaites did celebrate the day of atonement on October 22 in 1844, and that their calendar is more reliable than the orthodox rabbinical calendar. This entire exercise depends, of course, upon proving the cleansing of the sanctuary in Daniel 8:14 is the same as that typified in Leviticus 16.
14. It must be explained why, in giving the 2300 days a New Testament application, it is necessary to incorporate the Jewish Day of Atonement since SDAs teach after the cross, Judaism as a system, was disqualified; the practices of the annual holy days ceased; and that the Church is now the true Israel of God.

15. It must be shown that the antitypical day of atonement began in 1844; and it must be explained why Christ's great act of atonement [at Calvary] is not the day of atonement, but is separated from it by 1800 years.
16. It must be proved that the two-apartment schema of the Old Testament sanctuary parallels a two-apartment ministry by Christ in the heavenly sanctuary, when Hebrews does not suggest such a conclusion.
17. It must be shown that there are two apartments in the heavenly sanctuary, and that Christ moved from the holy place to the most holy place in 1844. It must be explained also how, when the New Testament says that Christ entered God's presence and sat down on the throne in the heavenly sanctuary (as Hebrews 9:12 says), this only means the first apartment in Heaven.
18. It must be shown further why Christ must function as a priest after the order of Aaron, when Hebrews teaches that He has transcended that priesthood and functions as a priest after the order of Melchizedek.
19. It must be proved that the judgment that began in 1844 was an investigative judgment only for the professed people of God — not a judgment of the wicked horn or of Babylon.
20. It must be shown this is what Revelation 14:7 is describing, though it gives no such details on this trial of the saints. Does Revelation 14:7 refer to this investigative judgment? Or does it refer to the great judgment hour of God that commenced at the cross?

It is a fact that the majority of reputable Christian Bible scholars believe the "2300 evenings and mornings" of Daniel 8:14 refer to the events leading up to the desecration of the temple in Jerusalem by Antiochus Epiphanes on December 4, 168 B.C. and on through its reconsecration on December 14, 165 B.C.

The Septuagint was written between 285 B.C. and 246 B.C. Therefore, the translators could not possibly have known about the defilement and "cleansing" of Jerusalem's temple under Antiochus Epiphanes for it occurred *at least 81 years after* the Septuagint was written. Thus Elder Cottrell was mistaken when he stated the writers of the Septuagint used the word "cleansed" because they thought Daniel 8:14 applied to Antiochus Epiphanes. To suggest translators deliberately manipulated the text of Scripture not only is historically inaccurate, but it betrays a lack of confidence in the integrity of God's Word. Seventh-day Adventists continue to have difficulty coping with the inerrancy of the Bible — particularly when their own prophet Ellen White is so error-prone.

The historical evidence is clear that the earthly temple was defiled and cleansed — reconsecrated — nearly two centuries before Christ. In the light of history, is it logical to assume Daniel was predicting an event which would not occur until A.D. 1844 *in heaven* — some 2,500 years *after* the angel spoke with him in vision? Or is it more likely that Daniel 8:14 refers to Antiochus Epiphanes' desecration of the temple (fulfilled just 500 years after Daniel wrote) and followed immediately by the crucifixion of Jesus Christ and thus the fulfillment of Daniel chapter 9?

Seventh-day Adventists have long claimed to be the successors and completers of the Protestant Reformation. But they have long departed from the Reformation's battle cry of "*Sola Scriptura — The Bible Alone!*" The Sanctuary Doctrine, the 2,300 days, the Investigative Judgment and the Great Disappointment all evolved *not* from the solid rock of Scripture, *but from the miasmic writings of Ellen G. White*. And *that* is the "keystone in the arch" of Seventh-day Adventism!



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MAR 10 1909

Please fill out in once, and return in accompanying envelope.

Biographical Information Blank

To be preserved by the General Conference as a matter of permanent record.

1. Full name Ellen Gould White Usual form Ellen G. White
(do not write initials)
2. Date of filling this blank March 5, 1909
3. Present address Lancaster, near St Helena, Yapa Co. Cal.
4. Date and place of birth Hoskars, Maine, Nov. 20, 1827
5. Names and nationality of parents Robert Garrison, Susan Garrison
both Americans
6. Mother's maiden name Eunice Gould
7. Place or places where earlier years were spent New England, New York,
and Michigan, U. S. A.
8. Educational advantages in public or private schools (give dates) Attended public school in
Portland Me. until nine yrs. old; spent short time in private school when 12 yrs. old.
9. Educational advantages in denominational schools (give dates) None in schools, but abundant
education that comes to an evangelist in the work of soul winning.
10. What degrees, if any, have you received, and from what school or schools, and when? None
11. Date of conversion Probably in March, 1840
11. When, where, and by whom baptized? Later part of 1840, at Portland Me., by Methodist ministers.
12. Were your parents, or either of them, Seventh-day Adventists when you were born? No. Eds did not yet exist.
13. To what denomination or denominations did your parents belong? Methodist
14. To what denomination or denominations did you belong before accepting present truth? Methodist
15. By what means particularly were you brought into the truth? Study of the Bible, listening
to gospel preachers, and by revelation
16. When, where, and in what capacity did you begin laboring in the cause? In Maine, 1842, laboring for
young friends; 1844-45 began public labor, relating visions, etc.

Ellen White's "Biographical Information Blank". Notice her response to question 16: "By what means particularly were you brought into the truth?" Answer: "Study of the Bible, listening to gospel preachers, and by revelation."

Karaite Jews and October 22, 1844

"As to the dates of the Passover and Yom Kippur (Day of Atonement) they are the following: according to the Karaite Jews in the year 1843 the Yom Kippur is on Wednesday 4th October, and just the same date according to the Rabbinical. In the year 1844 it is on Monday 23rd September for both the Karaite and Rabbinical."
— Karaite Rabbi Yusuf Ibrahim Marzuk, 1939

Seventh-day Adventists agree that, according to Scripture, the Biblical Day of Atonement is the tenth day of the seventh Jewish month:

BIBLE "This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work —whether native-born or an alien living among you — because on this day atonement will be made for you, to cleanse you. Then, before the LORD, you will be clean from all your sins." — Leviticus 16:29-30 (NIV)

Seventh-day Adventists also agree that Jewish calendars clearly indicate the seventh Jewish month is the month called "Tishri." To help readers, I have listed the twelve Jewish months, along with the number of days each month has and its approximate counterpart in the Gregorian calendar which has been used by our society for the past 400 years:

1. Nisan (30 days) - March/April
2. Iyyar (29 days) - April/May
3. Sivan (30 days) - May/June
4. Tammuz (29 days) - June/July

5. Av (30 days) - July/August
6. Elul (29 days) - August/September
7. Tishri (30 days) - **September/October**
8. Cheshvan (29 or 30 days) - October/November
9. Kislev (29 or 30 days) - November/December
10. Tevet (20 days) - December/January
11. Sh'vat (30 days) - January/February
12. Adar (29 days) - February/March

There is no dispute between Seventh-day Adventists, Christians, Rabbinical Jews or Karaite Jews regarding the basic Jewish calendar.

However, Seventh-day Adventists have long taught that in the year 1844, the *Jewish* Day of Atonement (10th of Tishri) occurred on October 22. Seventh-day Adventists staunchly hold to the October 22, 1844 date primarily because Ellen G. White claimed it was correct:

"Under the *Mosaic system* the cleansing of the sanctuary, or the great Day of Atonement, occurred on the *tenth day of the seventh Jewish month*. ... The *tenth day of the seventh month*, the great Day of Atonement, the time of the cleansing of the sanctuary, *which in the year 1844 fell upon the 22d of October*" — *The Great Controversy*, pp. 400, 457.

The Seventh-day Adventist claim is a direct contradiction of the *Jewish* date ("*Mosaic system*") for the Day of Atonement, which in 1844, was actually September 23. As you discovered in the previous chapter, and will see further in this chapter, Jewish encyclopedias and almanacs of the 19th century, modern computerized calendar programs, astronomical calculations, historical documentation, and even dates on gravestones establish beyond question the Jewish Day of Atonement in 1844 was September 23. As far as the *Rabbinical* Jews are concerned, October 22 is simply the wrong date.

Modern Seventh-day Adventist scholars were at first stunned by this information, for they had sincerely believed October 22 was the date Rabbinical Jews celebrated the Day of Atonement in 1844. To their credit, some SDAs now admit that in 1844, according to Rabbinical Jews the Day of Atonement (the 10th day of Tishri) was September 23.

Their admission means the October 22, 1844 date is in serious jeopardy both within and without the Church. If October 22 is lost, then Seventh-day Adventism is in an extremely difficult theological position. For then, rather than being at the forefront of "new light" as they have historically claimed, Seventh-day Adventism will be branded as a denomination led astray from Bible truth by an impious woman.

Unfortunately, instead of admitting their errors, and bringing a quick end to the dark business of Ellen G. White, Seventh-day Adventists are attempting to salvage their October 22, 1844 date through two basic schemes:

1. First, SDAs claim Karaite Jews used a different calendar than the Rabbinical Jews. That, they say, is why Karaites celebrated the Day of Atonement on October 22 instead of September 23.
2. Second, SDAs claim a *Babylonian* calendar enables them to prove October 22 is the true date for the Day of Atonement in 1844.

It must be said before we continue, that these two defenses are simply "smoke and mirrors" — they are theories designed to divert researchers from truth. Remember, Ellen White *never* spoke of *either* a *Karaite* or a *Babylonian* calendar! She approved of October 22 on the basis of the *Mosaic* (or Rabbinical) system:

"Under the *Mosaic system* ... the great Day of Atonement, occurred on the *tenth day of the seventh Jewish month*. ... The *tenth day of the seventh month*, the great Day of Atonement, the time of the cleansing of the sanctuary, *which in the year 1844 fell upon the 22d of October*" — *Great Controversy*, page 400, 457

The calendar calculations Ellen White spoke of under the "Mosaic system" were the ones used to calculate the Annual Holy Days that Jesus Himself observed. Those calculations were made by the Rabbinical Jews in harmony with the Mosaic laws. And they are the

ones which, in 1844, identified the Jewish Day of Atonement as September 23. It is only Seventh-day Adventism's last-ditch attempt to divert us from Ellen White's *obvious error* in sanctioning October 22 that we graciously consider their Karaite/Babylonian calendar schemes.

Think about this: the crucial Seventh-day Adventist teaching regarding the 2300 days of Daniel 8:14, Jesus' entrance into the Most Holy Place, the Investigative Judgment, and the Great Disappointment now hangs on these last two defenses. With the stakes so high for the Church, one would expect their theories to be supported by utterly compelling evidence. But, as we shall see, that is *not* the case.

Evaluating the Seventh-day Adventist "Karaite Calendar" Defenses

The first SDA theory has been around since 1844 and involves the small, conservative Jewish Karaite sect dating back to about the 9th century. The name "Karaite" means "Readers of Scripture." Karaites do not consider post-Biblical commentaries such as the Talmud and Midrash as being Divinely-inspired. Thus, in a sense, Karaites are similar to Protestants who commit to the Bible and the Bible *alone* as their rule of faith.

SDAs claim that in 1844, Karaites used a calendar that was different from the one Rabbinical Jews used, and thus celebrated the Day of Atonement *29 days later* than the Rabbinical Jews. But where did this theory originate?

Samuel S. Snow and the Karaite Calendar

When Seventh-day Adventists are asked to produce hard evidence documenting Karaites celebrated the Day of Atonement (10th of Tishri) on October 22 in 1844, they cannot do so. Instead, they point to an article in the *Seventh-day Adventist Bible Commentary* regarding Samuel S. Snow, indicating *he is the originator* of the Seventh-day Adventist claim regarding the Karaites:

"SNOW, SAMUEL S. (1806-1870). A Congregationalist, then a skeptic, later a Millerite minister; *initiator of the 'seventh-month movement.'* Beginning with an article written Feb. 16, 1843, he emphasized the tenth day of the Jewish seventh

month, Tishri, the Jewish Day of Atonement, as the true ending date of the prophetic 2300 years. Later he set forth the specific day as Oct. 22, 1844, our calendar equivalent of the tenth day of the seventh month in that year according to the *old Karaite Jewish calendar*. ...

"In common with all Adventists, Snow was deeply disappointed in the failure of the Bridegroom to descend from heaven on Oct. 22. For a brief time he questioned as to whether a mistake had been made in the prophetic reckoning of the year.

"However, he soon began to preach strange doctrines, and published a paper, the *Jubilee Standard*, from March to August, 1845. Sharp conflicts developed between him and the Millerites, as he went on into *extreme fanaticism* and finally proclaimed himself to be Elijah the prophet. He soon separated himself from Adventism in every form." -- *The Seventh-day Adventist Bible Commentary*, vol. 10, Encyclopedia, p. 1357

S. S. Snow, whom Seventh-day Adventists regard as being "into *extreme fanaticism*," is the *source* of their claim regarding the Karaites and October 22. But, while SDAs *believe* Snow's claim about an "old Karaite Jewish calendar," *they cannot produce one!* One would think with so much hanging upon "the old Karaite Jewish calendar" SDAs would have reproduced it and distributed it like the leaves of autumn. While there is an abundance of Rabbinical Jewish calendars demonstrating the 10th of Tishri fell on September 23 in 1844, there is *not even one* Karaite calendar supporting the SDA claim for October 22!

L. E. Froom and the Karaite Calendar

Lacking hard empirical evidence, SDA's next refer researchers to L. E. Froom's *Prophetic Faith of our Fathers*, p. 792, where Froom attempts to justify the October 22 date in Exhibits E and F. However, like Samuel S. Snow, Froom also cannot offer *any Karaite* documents to substantiate the SDA claim Karaites celebrated the Day of Atonement on October 22 in 1844.

But there is more. Even many Seventh-day Adventists find it distasteful to look to Froom, for he has a dubious reputation among many of the Church's scholars. For example, when *Spectrum* magazine published a review of Froom's book *Movement of Destiny*, it was accompanied by a warning regarding Froom's accuracy.

Then, in 1986, Dr. Ralph Larson published *The Word Was Made Flesh* as still another expose of Froom's penchant for contorting facts. As a young theologian I was warned by Seventh-day Adventist seminary professors not to rely upon Froom's scholarship, especially his two multi-book series: *Prophetic Faith of Our Fathers* and *Conditionalist Faith of Our Fathers*.

When it became known Froom destroyed much of his documentation just before he died, more questions were raised regarding his integrity. One can only conclude that if he did destroy documents, his actions were not consistent with the scholarly reputation he sought.

Thus Seventh-day Adventists are left wishfully relying on the claims of Samuel S. Snow — a man they readily admit was a fanatical, untrustworthy character. The passage of time has brought sufficient evidence to light to leave no doubt Samuel S. Snow *lied* in his claims regarding the existence of an "old Karaite Jewish calendar."

Consider how modern Jewish scholars repeatedly state that Snow's "old Karaite calendar" was non-existent, and therefore could *not* have been the *source* of his October 22, 1844 date — for example:

"There is, in fact, *no such thing* as a perpetual Karaite calendar since the actual celebration of festivals has usually been determined by observation." -- Dr. Daniel Frank

"Unlike for the Rabbinic calendar, there is no perpetual Karaite calendar." -- Dr. Philip E. Miller, Librarian, The Klau Library, Hebrew Union College-Jewish Institute of Religion, New York

Divine "Revelation" and the "Karaite" Date of October 22

Where then shall we look for the *source* of S. S. Snow's assertion that October 22 was the Day of Atonement in 1844? L. R. Conradi, another ex-Seventh-day Adventist, records Samuel S. Snow's claim to have received a Divine "*revelation*" regarding that date:

"From March 22, until October 22, 1844, S. S. Snow, gradually gaining a mighty influence over all Adventists, ... claimed *the Father had revealed to him* that the 22nd of October, 1844 was the definite date of Christ's coming to exchange the righteous and to destroy the wicked. ... (And) that the great day of delivery was the *jubilee year* of the Atonement Day. (The fact) that this jubilee year was *still years in the future*, and that the Jewish Day of Atonement was on the 23rd of day of September, did not matter to him. *In order to gain time, he adopted the (supposed) reckoning of the Karaites.*" -- *The Foundation of the SDA Denomination*, by L. R. Conradi (former SDA) p. 68, written in 1939.

At the time Conradi wrote this he was not aware that the Karaites celebrated their Day of Atonement in 1844 on the same date the Rabbinical Jews did: September 23. Thus, in the absence of evidence to the contrary, Conradi apparently believed the Seventh-day Adventist claim regarding the "*old Karaite Jewish calendar*" and October 22.

However, notice Conradi did catch Snow in two errors: first, that Snow wrongly claimed 1844 was the "*jubilee year*," second, that Snow contradicted the Rabbinical Jewish ("Mosaic" system's) calculations. But what makes Conradi's information so vital to *our* purpose is that he stripped away the Seventh-day Adventist ruse of a Karaite calendar and went directly to the root of Snow's claim: a divine "*revelation*" from the Father!

Since Seventh-day Adventists already had a prophet, Ellen G. White, it is understandable they would look with *disfavor* on Snow's claim to a divine "revelation" — even calling it extreme religious "fanaticism." But by discrediting Snow's "revelation" SDAs are left with only the mythical, non-existent, "old Karaite Jewish calendar!"

Modern Rabbinical Jews are surprised that Seventh-day Adventists would claim Karaites had a superior calendar for calculating the Biblical Holy Days. And they are *even more surprised* at the SDA claims that in 1844, October 22 corresponded to the 10th of Tishri:

"If the (Seventh-day) Adventists want to claim that all the Jewish authorities have been wrong, and only the tiny schismatic sect of Karaim ("Karaites") had the One True

Calendar — well, I would like to see a certificate with God's signature on it!" — Will Linden

It's not possible for Yom Kippur (the Day of Atonement/10th of Tishri) to fall as late as October 22 on the Hillel calendar. I think the latest it can fall is some time around October 15." — Tracey Rich

"The Day of Atonement has *never* occurred so late in the year as October 22." — Professor Susan Prohofsky, Purdue University, Lafayette, Indiana

In the face of this evidence dispelling Samuel Snow's claim, perhaps you are wondering *how* Seventh-day Adventists *today* can hold so strongly to the myth of October 22, 1844. The answer is this: never overlook the underlying influence of Ellen G. White in every aspect of Seventh-day Adventism. Because she placed her stamp of approval upon October 22, Seventh-day Adventists *must* believe in that date regardless of the mountain of evidence to the contrary! More than anything or anyone else, Ellen White is the *source* of Seventh-day Adventist belief and practice. That is why Seventh-day Adventists perpetuate *even their most crucial* doctrines with the "sacred" myths of Ellen G. White!

Examining Karaite Methods for Computing Annual Holy Days

It is important for modern researchers to understand that the Karaites were a very small, very scattered Jewish sect with no central governing body. There was no universally accepted Karaite calendar, and thus it is possible, prior to 1844, that various isolated Karaite communities around the world *may* have celebrated the Annual Festivals on different days, perhaps varying by as much as a couple of days from other Karaite groups. Consider the research Karaite Nehemia Gordon provides us:

"In the 19th century the Karaites generally set the holidays based on very inexact and primitive calculations and not the actual sighting of the New Moon. Furthermore, in this period

different Karaite communities went by different calculation systems and may have varied *by a couple of days* in their observance." — Karaite Nehemia Gordon, Jerusalem, Israel

In 1844 the calculation differences between various Karaite communities could have been only "*a couple of days*," *not a full month*. The same is true for calculation differences between Karaite and Rabbinical Jews. For example, consider how *similar* Karaite and Rabbinical calculations of the phases of the moon are for 1844:

CALCULATIONS of MOON PHASES for 1844

	Karaite Dates	Rabbinical Dates
New Moon	September 12, 1844	September 14, 1844
Full Moon	August 28, 1844	August 28, 1844

The phases of the moon govern the months of the Jewish calendar. In September, 1844, Karaites calculated the New Moon *two days earlier* than Rabbinical Jews, however the calculations for the Full Moon are identical. Now consider how Karaite calculations for the Annual Holy Days in 1998/1999 *also* differ at most by *only two days* from those of Rabbinical Jews:

SELECTED HOLY DAYS in 1998/1999 CALCULATED by

	Karaite Jews	Rabbinical Jews
Rosh Hashanah	September 22, 1998	September 21, 1998
Yom Kippur	October 1, 1998	September 30, 1998
Sukkot	October 6, 1998	October 5, 1998
Pesah	April 1, 1999	April 1, 1999

From these examples one could certainly argue that in any of the years from 1844 through 1999 the Karaites and Rabbinical Jews celebrated the Day of Atonement on the *same day*, or that one of them *might* have celebrated it *as much as two days* earlier or later than their counterpart. But there is *no* evidence whatsoever to validate a difference of 29 days as Seventh-day Adventist's require for Samuel S. Snow's "divinely-revealed" revealed October 22, 1844 date!

Karaite Rabbi Yusuf Ibrahim Marzuk

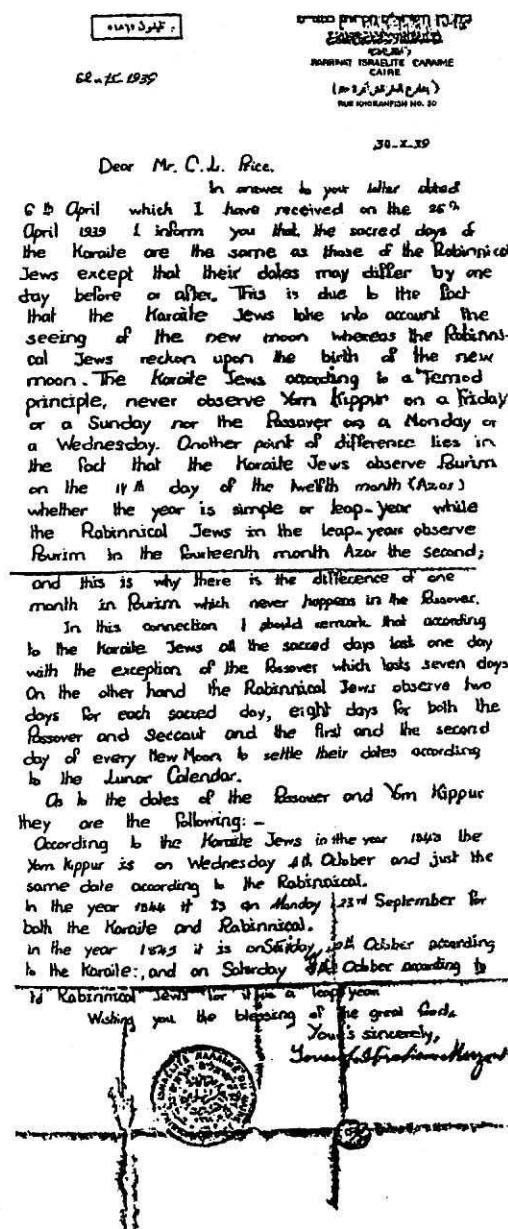
The situation worsens for Seventh-day Adventists when we look at hard evidence from the Karaites themselves. One piece of this evidence comes to us in the form of a letter from highly regarded Karaite scholar and rabbi, Yusuf Ibrahim Marzuk. An early skeptic of the Seventh-day Adventist claim regarding Karaites was ex-Seventh-day Adventist researcher, E. S. Ballenger. In his booklet *The Gathering Call*, May-June, 1941, No. 3, pages 14-15, Ballenger introduced the letter from Rabbi Marzuk with the following comments:

"Oct. 22, 1844 has been a crucial time with S.D.A.'s since their pioneers fixed upon it for the second coming of the Lord Jesus Christ; and they still stand tenaciously for this date in spite of all facts to the contrary. The Day of Atonement fell on Sept. 23, in 1844 instead of Oct. 22. This can be easily demonstrated by consulting any Jewish almanac of that time, or any orthodox Jewish authority. They celebrated the Day of Atonement in 1844 on Sept. 23.

"The defenders of the creed (SDAs) declare that while the orthodox (Rabbinical) Jews may have celebrated the Day of Atonement on Sept. 23, the *Karaite Jews* observed it on Oct 22. We have made careful investigation, and we find that this is a *false claim*. The leading Karaite rabbi of Cairo, Egypt, Youseff (sic) Ibrahim Marzork (sic), in reply to an inquiry as to the day on which they celebrated the atonement in 1844, wrote:

"As to the dates of the Passover and Yom Kippur (Day of Atonement) they are the following: — According to the Karaite Jews in the year 1843 the Yom Kippur is on Wednesday the 4th October, and just the same date according to the Rabbinical. In the year 1844 it is on Monday 23rd September for the Karaite and Rabbinical."

Who was Rabbi Yusuf Ibrahim Marzuk and why was his response to Ballenger's question absolutely *authoritative* on this issue?



Karaite Rabbi Yusuf Ibrahim Marzuk's letter to Mr. C. L. Price on March 30, 1939, verifies both Rabbinical and Karaite Jews celebrated the Day of Atonement (the 10th of Tishri) on September 23 in 1844. Thus Snow's claim that Karaites celebrated the Day of Atonement on October 22, 1844, is false! EGW approved Snow's October 22 date on the basis of "the Mosaic system" used by Rabbinical Jews. However, both Karaites and Rabbinical Jews celebrated the Day of Atonement on September 23 in 1844. Thus Ellen White looked for the wrong event on the wrong day of the wrong month in the wrong year! SDAs continue to perpetuate the myth on the basis of Ellen White's so-called "inspiration."

Again, our friend Nehemia Gordon, a modern Karaite living in Jerusalem, carefully researched Karaite historical records and graciously contributed the following information through Internet e-mail in response to our questions regarding the credibility of Rabbi Marzuk:

"I tend to believe Ballenger's report The seal on the bottom of the Marzouk letter is similar to a seal used by the Karaites of Cairo in that period, and ... there was such a person active in the Karaite Community of Cairo in 1941. Mourad el-Kodsi, in his book *The Karaite Jews of Egypt* refers to Yusuf Ibrahim Marzuk as the *head* of the Karaite Community in this period. ... On page 221 el-Kodsi writes:

"Yusuf Ibrahim Marzuk (1882-1952): a member of the religious council, then the deputy of the community for many years. At times, especially in the 1930's, he was the only authority. ..."

"On page 59 el-Kodsi states that Yusuf Ibrahim Marzuk was "the acting head of the community" in 1940. There can be no doubt that the Yusuf Ibrahim Marzuk mentioned by el-Kodsi is the very same as that referred to by Ballenger." – Nehemia Gordon, December, 1999

Further confirmation of Nehemia Gordon's research comes from Dr. Philip E. Miller, who writes:

"Marzuk was a highly learned man, and if he said the dates matched up, then they probably did." — Dr. Philip E. Miller, Librarian, The Klau Library, Hebrew Union College-Jewish Institute of Religion, New York, NY

Notice also that Rabbi Marzuk stated that in *both 1843 and 1844* the Karaites Jews celebrated the Day of Atonement on the very same date as Rabbinical Jews. Therefore, if there were any major differences in the calendar computations *prior* to 1843 they certainly did not exist in 1843, 1844, or anytime afterwards. This we can prove by examining inscriptions on the headstones in Jewish cemeteries.

But first, let us admit it is *possible* some Karaite calendar computations back a thousand years ago may have been off by more than one or two days. It is *possible* an isolated community of Karaites may have erred radically and celebrated one of the Annual Holy Days at the wrong time — perhaps even weeks before or after the date celebrated by the remaining Karaite Jews and Rabbinical Jews. *Anything is possible*, for no Karaite community is immune from mathematical errors any more than a community of Seventh-day Adventists would be. But remember, Ellen White *never mentioned a Karaite calendar*. She confirmed October 22, 1844, on the basis of the Mosaic Jewish calendar — the one Rabbinical Jews follow — the one that gives September 23 as the 10th of Tishri in 1844. Ellen White was wrong about the date given by the *Jewish* calendar. That is why SDAs try to hide behind S. S. Snow's claim of a *non-existent Karaite calendar*.

Also remember, any mathematical miscalculation by some obscure community of Karaites *had to occur in the year 1844*, for Ellen White specified that *in 1844* the 10th of Tishri fell on October 22. And, that group of Karaites must have been *so well known* that S. S. Snow would have heard about them, communicated with them and received their miscalculated calendar. More than that, Rabbinical Jews and the great majority of other Karaites would have had documentation of the existence of this supposed Karaite community and would have commented on the miscalculated Karaite date *not* as being the "one true date," but as *being an obvious miscalculation*.

The facts are, *none* of that happened in 1843, in 1844, or even in 1845. There was *no* "old Karaite Jewish calendar," there was *no* Karaite miscalculation, and there were *no* Karaites celebrating the Day of Atonement on October 22 in 1844.

How can we be so certain? The evidence which makes us so certain is found in 15th century Karaite histories and on the gravestones of Karaites buried hundreds of years ago in Jewish cemeteries.

15th Century Historians Concur With Marzuk

Marzuk's letter gives us hard evidence that, prior to 1844, Karaites had united on a basic method of calculating the annual holy days. By researching the dates contained on gravestones in Jewish

cemeteries Marzuk's assertion is corroborated beyond question. Again, Nehemia Gordon presents the evidence for us as he discusses the methods used by both Karaite and Rabbinical Jews to calculate Annual Holy Days:

"In the Middle Ages the Karaites ardently maintained that the Biblical year begins with the ripeness of the Barley crop in Israel (called in the Bible "Abib"). The Rabbinic calendar had originally followed this practice but around the 9th century CE they adopted a 19 year cycle of intercalation (leap years) which approximates the Abib but which is far from accurate. This often caused a difference of a month between the Karaite and Rabbanite calendars. The Seventh Day Adventist tradition seems to have heard of this Karaite practice or perhaps they assumed it was the Karaite practice based on their (correct) assumption that the Karaites strictly follow the Bible.

"The Abib was a central issue to the Karaites and to this day the Karaite marriage contract includes a vow that the marrying couple will celebrate the holidays 'according to the *visibility of the moon and the appearance of the Abib* in the land of Israel.' However, already in the Middle Ages there were Karaite communities who slowly adopted the Rabbinic 19 year cycle. At first it was only Karaites in the distant lands of the Dispersion who followed the Rabbinic 19 year cycle. They claimed that it was difficult to receive reports of the state of the Barley crop in Israel from so far away. *As late as the 15th century* though, the Karaites of the Holy Land continued to follow the Abib even though their compatriots in the Dispersion accepted the 19 year Rabbinic cycle.

"The 15th century Karaite Hacham Elijah Baschyatchi writes:

"Having explained that the beginning of the year according to the law of our Torah is according to the Abib which is found in the Land of Israel in the conditions which we have mentioned, because of our great sins we have been distanced from the Holy

Land and we do not have the capability of finding the Abib, we have been forced to follow the Calculation of Intercalation like that done by our brothers the Rabbanites..."

"Baschyatchi continues further down the page:

"'And the Hacham R' Aharon [ben Elijah] author of the book 'Etz Haim' also said "that in the 269th cycle we heard that in the 4th year of the cycle [i.e. 1354/1355 C.E.] what was for us the month of Elul was for the people of the Land of Israel the month of Tishrei..." ... And this has also happened in our [Baschyatchi's] times in the year 5240 [i.e. 1479/1480 C.E.], the 15th year of the cycle, people went from our community in the Holy City [i.e. Jerusalem] and said that the 14th year of the 276 cycle, which we are in, which was for us an intercalated year [i.e. 13 months] was for them a regular year [i.e. 12 months]. And our faith should not be weakened by this because they [in Israel] go after the observable and we [in the Diaspora] go after approximation.... The end of the matter is, all maintain the legal decision that the inhabitants of the Land of Israel should go according to the Abib in the Land of Israel and those far away should go after the calculation of intercalation of leap years and simple years." (From "Aderet Eliyahu" by Elijah Baschyatchi, Israel 1966, p.39a (written in the 15th century) [translation from Hebrew by Nehemia Gordon, square brackets added by the translator for clarity]).

"As can be seen, in Baschyatchi's own time the Karaites of the Dispersion followed the Rabbinic 19 year cycle while those of Israel followed the actual appearance of the Abib and at times this caused a difference of one month in the calendar. *Nevertheless, by the 19th century the Karaites universally followed the 19 year Rabbinic cycle both in the Diaspora and in Israel.* The 19th century Karaite Hacham Shlomoh ben Afedah Hachohen wrote an abridged paraphrase of Elijah Baschyatchi's Aderet Eliyahu. In his abridgement, Shlomoh Afedah paraphrases the above quoted passage but adds the following words:

"And for *this long time* that the quest for the Abib has been abandoned even in the Land of Israel and they [the inhabitants of Israel] intercalate years using the above mentioned system [i.e. the 19 year Rabbinic cycle] like we do outside of Israel, [this is] against the legal decision of the Rav [i.e. Baschyatchi] and the Hachamim [mentioned in the above quoted passage of Aderet Eliyahu] perhaps *in order to unite with all the communities and so that we will not have a disagreement between them and us in fixing the year.*' (From "Gefen Ha'Aderet", Shlomoh ben Afedah Hachohen, Israel 1987, pp.22-23 (written in 1865) [translation from the Hebrew by Nehemia Gordon, square brackets added by translator for clarity].)

"Clearly in the time of Shlomoh ben Efedah Hachohen (c. 1860) all Karaites everywhere had for many years been using the 19 year Rabbinic cycle. Therefore, Yom Kippur must have been celebrated by the Karaites in late September 1844 in accordance with the 19 year Rabbinic cycle and not in late October 1844.

"While late September may or may not have been the 'correct' month in which to celebrate Yom Kippur (only a crop report from that year would decide that issue) it was undoubtedly the month *actually observed by Karaites everywhere.*

Karaite Tomb Stone Inscription

"That Yom Kippur 1844 was celebrated by the Karaites in September and not October is confirmed by a Karaite Tomb Stone inscription cited by Abraham Firkowitz in his book "Avnei Zicharon" (lit. 'Stones of Remembrance,' published Vilna 1872).

"It should be noted that while claims have been made that Firkowitz altered some of the inscriptions cited in his book, all of these dubious accusations are in regards to Tomb Stones from the early centuries of the Common Era and there can be no doubt as to the authenticity of the later Tomb Stones,

especially those from the 19th century. On page 242 Firkowitz quotes from a Karaite Tomb Stone from the 'New Cemetary' in Gozlow which reads:

"And Yosef Shlomoh died at seventy five years of age. And all Israel mourned him and cried for him 'Woe master and woe his glory'. And they buried him in great honor on the 12th day of the month Tevet in the year 605 of the sixth millenium since creation according to our counting, and according to the counting of Rome, the tenth of the month December in their year 1844 here in Gozlow, or Yeupetoria, on the Crimean Peninsula in the reign of the master the great and mighty Czar, King of Russia and the other lands, that is, the Emporer his majesty Nicolai the first Pavelovitz in the twentieth year of his reign, and in the sixty-first year of this Crimean Peninsula being under the rule of the Kings of Russia since the days of the Czarina Catherine the Second who conquered it from the hand of the Tartaric king and Shekhan Gari Khan who was king of Crimea at that time.'" [Translation from the Hebrew by Nehemia Gordon.]

"As can be seen the Karaite date 12 Tevet corresponds to December 10, 1844. *Bearing in mind that the Russian Empire used the Julian calendar, December 10 of the Julian year must be understood to refer to December 22 in the Gregorian year (i.e. the system used universally today).* If 12 Tevet was equivalent to December 22, 1844 (Gregorian) then Tevet would have begun on December 10 (Gregorian). Bearing in mind that Tevet is the tenth Hebrew month and Tishrei (in which Yom Kippur falls out) is the seventh Hebrew month **it becomes clear that Yom Kippur 1844 must have been celebrated in late September and not late October.**" – Nehemiah Gordon, December, 1999

Those are the facts. There simply is *no* possibility that in 1844 Karaite Jews were celebrating the Day of Atonement on October 22. There was *no* "old Karaite Jewish calendar." And there was *no* "divine revelation" giving October 22 as the correct date. Samuel S. Snow *did*

not tell the truth. His entire scheme was hatched up because he wanted to gain control of trusting Adventists — but he was too late, Ellen White was already entrenched in that position.

The Babylonian Calendar Defense

What about the *second* theory Seventh-day Adventists rely on to defend the October 22 date? Seventh-day Adventists claim that a *Babylonian* calendar can produce the desired result of October 22 being the Day of Atonement in 1844. But once again we find SDAs grasping at straws.

The Babylonian calendar was *not* part of the Mosaic Jewish system for determining Annual Holy Days. Neither Rabbinical nor Karaite Jews use a Babylonian calendar, and they never have. The Jewish calendar, set up by God through Moses, had nothing to do with any Babylonian calendar. The entire concept of a Babylonian calendar, as presented by Seventh-day Adventists, is simply a wild goose chase drawing us once again after a phantom in the hope that somehow Ellen White's prophetic inspiration can be salvaged. It does not merit any further discussion.

Conclusion

The Seventh-day Adventist claim that the Karaites celebrated the Day of Atonement a month later than the Rabbinical Jews is simply a myth. Their date of October 22, 1844, is a non-Biblical, historically bankrupt doctrine supported solely by the writings of their false prophet, Ellen White, and the lies of a religious fanatic, Samuel S. Snow. The time has long passed for Seventh-day Adventist leaders to admit the truth about October 22, 1844: it was *not* "The Great Disappointment," it was, in fact, "The Great Lie!"



Caution! Handle With Care!

"Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true." — Acts 17:11

"Don't worry, be happy!" So sang the singer in a popular song from the early 1990's. The same thought is echoed by the Seventh-day Adventist Church after more than a century of mounting evidence indicating that Ellen White was not prophetically inspired by God.

A recent editorial by Eugene F. Durand in the Church's *Adventist Review* listed a number of things Durand said he had originally believed but later discovered to be myths: Pilgrims landing on Plymouth Rock, Teddy Roosevelt charging up San Juan Hill, Columbus discovering the world is round, and so on. After addressing these "myths" of American history, he concluded by writing:

"Unlike American history, the more our (SDA) fundamental beliefs are examined, the brighter they shine, the more sure they become, and the more reasons we find to believe. You need not fear waking up some morning and finding out that the Adventist faith you have been taught through the years is not true. This is no hit-or-myth proposition." — Eugene F. Durand, "Hit or Myth?" in Adventist Review, November 12, 1992, p. 5.

To paraphrase an old tobacco commercial, when it comes to giving up cherished myths, most Seventh-day Adventists would rather fight than switch. Thus this word of caution to you. Do not naively think *facts* will change the minds of Seventh-day Adventists about Ellen

White. Remember their life, identity, and religion requires Ellen White.

If you share the facts you have discovered about her with her supporters in the Church, you will be viewed as an apostate. More than this, your apostasy will be seen as definite fulfillment of her prediction that "bright lights will go out." Take heart in this, because at least they consider you to be one of those "*bright lights*!" Strangely, Seventh-day Adventists don't stop to think that if the "*bright lights*" go out of the Church, only "*dim*" lights will remain.

As a result of your "apostasy," and in spite of all the facts to the contrary, they will believe even more strongly in Ellen White's divine inspiration. You can be certain that her supporters will bolster their faith in Ellen White by presenting several of the following statements:

1. Ellen White predicted she would be called a false prophet.

EGW "I have been told that many who give heed to the false science of the enemy would denounce my work as that of a *false prophet*." — *Selected Messages*, vol. 1, p. 52, written in 1906.

Notice that Ellen White claimed divine inspiration for her idea that those, including you, who denounce her work are under the influence of Satan. Be aware that frequently this is the attitude her believers have towards even their loved ones who leave the Seventh-day Adventist Church. Her supporters go on to reason that since *you* have concluded Ellen White is a false prophet, then she really is a *true* prophet because she *predicted* that some would call her a *false* prophet.

When you stop to think about it, their circular reasoning is very easy to answer. You see, like weather forecasters, *false* prophets are at times right *half* the time. It is their *false* prophecies and *false* teachings that mark them as *false prophets*. You determine which "prophet" is true and which is false by comparing them with the Bible.

Did Ellen White contradict the Bible? Yes, therefore God's Word tells you she *cannot* be a true prophet. Did all of her unconditional prophecies come to pass? No, therefore God's Word tells you she *cannot* be a true prophet. Was she honest about the source of her writings? No, therefore even her Church's own Veltman study tells you she was *untruthful*. The fact Ellen White predicted she would someday be called

a false prophet simply indicates that, like all charlatans, she knew her myths would eventually be exposed to the light of truth.

2. Ellen White predicted Satan's last deception will be to make of none effect her testimonies.

EGW "The very last deception of *Satan* will be to make of none effect the testimony of the Spirit of God." — *Selected Messages*, vol. 1, p. 48, written in 1890.

Many Seventh-day Adventists believe anyone who points out errors in Ellen White's writings is doing the work of Satan and opposing God. But is that belief valid? No, God's people are encouraged to *analyze* what is presented as truth to see if it agrees with God's Word:

"Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and *examined the Scriptures every day to see if what Paul said was true*." — Acts 17:11.

Under the Holy Spirit's inspiration Paul did not accuse people of doing the work of Satan simply because they went to their Bibles to authenticate his teaching. Instead, Paul said they were "of more noble character" than those who blindly accepted what they had been taught. However Ellen White charged modern Christians who follow the example of the Bereans with doing the work of Satan.

You see, blind acceptance is a crucial necessity for every supporter of Ellen White. In the past did you blindly accept what you were taught you about Ellen White? Probably. But now you have had the opportunity to evaluate her teachings by the Word of God. If you carefully compared them to the Bible, then you are commended by God's Word. You are *not* doing Satan's work, as Ellen White claimed, you are doing *exactly* what your Savior Jesus Christ counseled you to do:

"Dear friends, *do not believe* every spirit, but *test the spirits* to see whether they are from God, because *many false prophets* have gone out into the world." — 1 John 4:1.

3. The evidence presented in this book has all been refuted years ago by the Seventh-day Adventist Church.

From its very inception the Seventh-day Adventist Church has waged an all out war against the facts. Ellen White's supporters have used every means possible over the years to uphold her image in the face of overwhelming evidence that she is a false prophet. Perhaps the most comprehensive book ever written in her defense is *Ellen G. White and Her Critics*, by Francis D. Nichol (available at Adventist Book Centers). Be aware that Nichol's book was written in 1951. That was *twenty-five years before* the minutes of the 1919 Bible Conference were discovered. The testimony in those minutes that made it crystal clear Church leaders are well aware of Ellen White's defects (see pages 13-20 of *White-Washed*). Nichol's book was written *thirty years before* the Seventh-day Adventist Church's own Veltman study proved conclusively that Ellen White was a plagiarist who had denied her copying (see pages 8-9 of *White-Washed*). Nichol's book was written *three decades before* the evidence of Israel Dammon's trial was discovered proving Ellen White's portrayal of history was unreliable (see pages 118-121 of *White-Washed*). And Nichol's book was written *four decades before* the evidence in M. L. Shew's book *Water Cure for Ladies* was discovered proving Ellen White's health message was far behind her times (see pages 92-103 of *White-Washed*). Nichol's rationales were debatable back in 1951, but they simply don't stand up under the evidence accumulated over the past forty years.

Latest in the Seventh-day Adventist attempt to salvage Ellen White is Herbert Douglass' 600-page book, *Messenger of the Lord*, where he presents the Church's standard propaganda. A brief perusal quickly leads readers to conclude many of the Church's "defenses" stretch the limits of credulity way beyond the breaking point.

In *Spectrum's* review of the book, Alden Thompson challenged Douglass' work by saying: "the general approach in *Messenger* is clear: filter out virtually all voices deemed to be 'critical' of Ellen White." Thompson went on write about Douglass' manipulation of evidence:

"From George Knight's 'Meeting Ellen White' (p. 110), I discovered that the words 'God is love' are the great pillars on

which the Conflict series is hung, the first three words in *Patriarchs and Prophets* and the last three in *The Great Controversy*. Intrigued, I picked up *Spiritual Gifts*, volume 1 (1858) and carefully read through Ellen White's 200-page portrayal of the controversy in that early publication (pages 17-219). 'God is love' is not there. Check the EGW disc. It's amazing."

What is truly "amazing" is that the Seventh-day Adventist Church continues to defend Ellen White, and continues to manipulate her writings — to the extent of adding words to fit their current philosophy. Perhaps in this we discover the *true* attitude of Church leaders towards Ellen White: she continues to be useful to them as a "divine authority" for all manner of political and "religious" designs.

Has the Church satisfactorily answered all the evidence against Ellen White? Two million former SDAs in North America apparently do not think so.

4. You will be lost if you leave the remnant Church.

EGW "All who desire to *draw away from God's remnant people* (SDAs) in order to follow their own corrupt hearts would *throw themselves willingly into Satan's hands, and should have the privilege.*" — *Testimonies*, vol. 1, p. 439, written in 1864.

Was Ellen White right that those who leave the Seventh-day Adventist Church are "throw(ing) themselves willingly into Satan's hands"?

Again, the answer is No, not according to the Bible.

Churches which do not clearly understand the Gospel tend to set themselves up as mediators between their members and Jesus Christ. They tend to claim a unique role which gives them identity and enables them to enforce church decrees. Consider how the following churches proclaim their identities and thus their roles in the lives of their members:

Roman Catholic: "The one *True Church*,"

Southern Baptist: "The *Bride of Christ*,"

Mormon: "The *Church of Jesus Christ*,"

Seventh-day Adventist: "The *Remnant Church*,"

World Wide (Armstrong): "The Church of God,"
Jehovah's Witness: "The True Religion," et cetera.

These churches have been *mediatorial* in the sense that church organization stands between the member and Jesus Christ. They have been *exclusive* in the sense that salvation and God's special blessings are generally reserved for only their own members. Membership in their church is considered synonymous with membership in God's Kingdom.

Churches claiming a unique identity usually require homage to their particular prophet, apostle, or spiritual leader who, in a practical sense, has been given final authority in spiritual matters. These individuals generally do not hesitate to claim they receive messages *directly from God apart from the Bible*, and generally claim to speak *for* God. These claims qualify them to rigorously impose their personal will upon their membership.

An examination of the facts indicates that the Seventh-day Adventist claim to being "The Remnant Church" is no more Biblical than the many similar claims of other churches. This claim *is* interesting because it requires extra-Biblical assumptions to correctly interpret a key phrase in Adventism: "The Spirit of Prophecy." That phrase underlies their claim to being "The Remnant Church." Two texts used by Seventh-day Adventists to support their claim follow:

"Then the dragon was enraged at the woman and went off to make war against the *rest* (KJV has "*remnant*") of her offspring — those who *obey God's commandments and hold on to the testimony of Jesus*." — Revelation 12:17 (NIV).

According to Seventh-day Adventists, this text contains the two identifying "marks" of The Remnant Church: (1) it obeys all of God's commandments; (2) it holds on to the testimony of Jesus. Under the first premise, Seventh-day Adventists incorrectly believe they only obey all of God's Ten Commandments — they assume everyone else worships on Sunday. This narrow view overlooks the fact that more than 300 Sabbath-keeping organizations currently exist in North America totally independent of any denomination, and at least 5 denominations exist.

To interpret the second phrase, "testimony of Jesus" (i.e. "Spirit of Prophecy"), Seventh-day Adventists direct you to Revelation 19:10:

"At this I fell at his feet to worship him. But he said to me, 'Do not do it! I am a fellow servant with you and with your brothers who hold to *the testimony of Jesus*. Worship God! *For the testimony of Jesus is the spirit of prophecy*.'" — Revelation 19:10.

At this point Seventh-day Adventists close their Bibles, and state: "Ellen White is 'The Spirit of Prophecy,' and she wrote 'The Testimonies.' Since we keep *all ten* Commandments and have Ellen White as our prophet, *we Seventh-day Adventists are The Remnant Church!*"

However, did you notice *neither* the word "church" *nor* the name "Ellen White" was mentioned in any of those texts? Those words were added by Seventh-day Adventists to support their extra-Biblical assumption: that Ellen G. White *is* "The Spirit of Prophecy," and therefore the Seventh-day Adventist Church *is* "*The Remnant Church!*" — That is a logic that is not justified by Scripture, and could just as easily have been applied to Branch Davidian cult leader David Koresh!

However, rather than jumping out of the Bible to *artificially* apply the title "The Spirit of Prophecy" to Ellen White, what if the founders of Seventh-day Adventism had continued on *in* the Scripture? What would they have discovered concerning how the Bible *itself* applies the term "The Spirit of Prophecy?" Who does God's Word indicate is the *one* authentic, and *only* "Spirit of Prophecy?"

The Spirit of Prophecy

In 1 Corinthians 12:7-11 the Bible says the Holy Spirit is the one who gives spiritual gifts to God's church. One of those spiritual gifts is the gift of prophecy (12:10). Therefore it is logical to conclude that the phrase "The Spirit of Prophecy" applies to the Holy Spirit as the one who *gives* the spiritual gift of prophecy. This is even more apparent if you analyze the various names the Bible clearly gives to the Holy Spirit. Each name on the following list describes a special characteristic of the Holy Spirit. As you read these names of the Holy Spirit, remember, *none* of them can ever be applied to any human being without committing the sin of blasphemy.

Names the Bible Gives to the Holy Spirit

The Spirit of Wisdom — Isaiah 11:2
 The Spirit of Understanding — Isaiah 11:2
 The Spirit of Counsel — Isaiah 11:2
 The Spirit of Power — Isaiah 11:2
 The Spirit of Knowledge — Isaiah 11:2
 The Spirit of the Fear of the Lord — Isaiah 11:2
 The Spirit of the Lord — Micah 2:7
 The Spirit of God — Matthew 3:16
 The Spirit of Your Father — Matthew 10:20
 The Spirit of Truth — John 14:17
 The Spirit of Jesus — Acts 16:7
 The Spirit of Holiness — Romans 1:4
 The Spirit of Life — Romans 8:2
 The Spirit of Christ — Romans 8:9
 The Spirit of Sonship — Romans 8:15
 The Spirit of the Living God — 2 Corinthians 3:3
 The Spirit of His Son — Galatians 4:6
 The Spirit of Wisdom — Ephesians 1:17
The Spirit of Revelation — Ephesians 1:17
 The Spirit of Jesus Christ — Philippians 1:19
 The Spirit of Grace — Hebrews 10:29
 The Spirit of Glory — 1 Peter 4:14
The Spirit of Prophecy — Revelation 19:10

Using *only* the Bible, and allowing the Bible to interpret itself, it is evident when Revelation 19:10 states the "Testimony of Jesus is *The Spirit of Prophecy*," it means the Holy Spirit. Jesus stated in John 15:26 one work of the Holy Spirit is to "testify about me." Thus it is clear the Holy Spirit is "*The Testimony of Jesus*" because he accurately testifies about Christ. And the Holy Spirit is also "*The Spirit of Prophecy*" because he gives the genuine gift of prophecy and inspires true prophets to give a consistently accurate portrayal of God's will.

While it may be said that a person who has received the genuine spiritual gift of prophecy is *inspired* by the Spirit of God, it is blasphemy to say the recipient is *The Spirit of Prophecy*. For a century

Adventists blasted the Pope for using titles belonging to God — but they do the same thing by calling Ellen White "The Spirit of Prophecy!"

Let's make a personal application of Revelation 12:17. Read Revelation 12:17 as an isolated text apart from Adventist bias and ask yourself: "Have I been so empowered by the indwelling grace of Jesus Christ, that God sees me as (1) obeying his commandments and (2) fully possessing the Holy Spirit?" If your answer is Yes, then you are one of those people the Bible calls the "remnant" or "offspring" of God's church (Revelation 12:17), and you are a "fellow servant" of God (Revelation 19:10). By simply allowing the Bible to interpret itself, you have the assurance of God's Word that Ellen White is *not* the Spirit of Prophecy and has nothing to do with your place in the true church: the Body of Christ!

The Remnant Church

But what does the Bible say about "*The Remnant Church*?"

Interestingly, the Bible *never* uses the phrase "the remnant church." The Bible *never* speaks about The Remnant Church as an earthly organization. *Never* does the Bible say that people must join a particular "remnant" church or "remnant" organization in order to have salvation, or to work for God, or to be counted as God's people. Instead, while the Bible uses the words "remnant," "offspring," and "of God" some 826 times, it is speaking about *people*, some of whom were at times in opposition to God, punished by God, members of nations other than Israel, and/or reconverted survivors. But it *never* speaks about any earthly church, denomination, or organization as being "*The Remnant Church*."

The Bible is clear that the Kingdom of God — or Christ's Church, or even "the people of God" — is *not* the Jewish nation, and *not* any other particular group of people other than Christianity at large. Being a part of God's Church does *not* depend upon having your name on the books of any earthly church.

According to the Bible, your salvation depends upon your relationship with Jesus Christ. Jesus was *not* a Seventh-day Adventist, neither were any of God's people from the time of creation until the Seventh-day Adventist Church was organized in 1863. The overwhelming majority of God's people today *do not have membership*

in the Seventh-day Adventist Church! By accepting Jesus Christ as your Savior and living each day through the indwelling power of the Holy Spirit your salvation is secure right now *no matter where your church membership!*

"Now dear children, *continue in him*, so that when he appears we may be confident and unashamed before him at his coming." — 1 John 2:28.

"Let us not love with words or tongue but with actions and in truth. *This then is how we know that we belong to the truth* and how we set our hearts at rest in his presence." — 1 John 3:18-19.

"We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And *we are in him* who is true — even his Son Jesus Christ. He is the true God and eternal life." — 1 John 5:20.

"And this is the testimony: God *has* given us eternal life, and this life is *in his Son*. *He who has the Son has life*; he who does not have the Son of God does not have life." — 1 John 5:11-12.



A Word to Aspiring Prophets

"As professed teachers from God come to us declaring that they have a message from God, it is proper to inquire carefully, How do we know that this is truth? ... The Word of God gives us a test whereby we may know what is truth. ... 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'" — Ellen White in *The Review and Herald*, Feb. 23, 1892

As you have studied the evidence concerning Ellen White, you have considered what Ellen White herself had to say. You have seen what various Seventh-day Adventist Church leaders at the highest levels of the denomination have believed about their prophetess. And you have read what numerous former Seventh-day Adventists have written.

Seventh-day Adventists strongly believe Ellen White was a faithful messenger for the Lord and will be rewarded by Jesus Christ for her good deeds. But this happy picture of Ellen White does not agree with the facts of her life. The evidence has shown that in her personal life Ellen White was a plagiarist, a fraud, and a hypocrite. She *never confessed* these sins. In her public ministry, the evidence shows she was not inspired by God, she contradicted God's Word, and she even contradicted herself. The evidence further demonstrates her claims to supernatural visions and visits from heavenly angels are spurious.

How then should Ellen White be evaluated? What will be the final judgment of her life and work? Few Seventh-day Adventists are aware of what the highest authority, God, tells us concerning false prophets who claim false visions and plagiarize one another:

"This is what the Sovereign Lord says:
Woe to the foolish prophets who follow their own spirit
and have seen nothing!

Your prophets, O Israel, are like jackals among ruins.

You have not gone up to the breaks in the wall
to repair it for the house of Israel so that it will stand firm
in the battle on the day of the Lord.

Their visions are false and their divinations a lie.
They say, 'The Lord declares,' when the Lord has *not* sent them;
yet they expect their words to be fulfilled!

Have you not seen false visions and uttered lying divinations
when you say: 'The Lord declares,' though I have *not* spoken?

Therefore this is what the Sovereign Lord says:

Because of your false words and lying visions,

I am against you, declares the Sovereign Lord.

My hand will be against the prophets who see false visions
and utter lying divinations.

They will *not* belong to the council of my people
or be listed in the records of the house of Israel,
nor will they enter the land of Israel.

Then you will know that I am the Sovereign Lord.

Because they lead my people astray, ...

and because when a flimsy wall is built,

they cover it with **whitewash**,

therefore tell those who cover it with **whitewash**
that it is going to fall.

Rain will come in torrents,

and I will send hailstones hurtling down,

and violent winds will burst forth.

When the wall collapses, will people not ask you,

'Where is the **whitewash** you covered it with?'

Therefore this is what the Sovereign Lord says:

In my wrath I will unleash a violent wind,

and in my anger hailstones and torrents of rain

will fall with destructive fury.

I will tear down the wall you have covered with **whitewash**

and will level it to the ground so that

its foundation will be laid bare.

When it falls, you will be destroyed in it;

and you will know that I am the Lord.

So I will spend my wrath against the wall

and against those who covered it with **whitewash**.

I will say to you, 'The wall is gone

and so are those who **whitewashed** it,

those prophets of Israel who prophesied to Jerusalem
and saw visions of peace for her when there was no peace,
declares the Sovereign Lord.

Now, son of man,

set your face against the *daughters of your people*
who prophesy out of their own imagination.

Prophecy against them and say ...

'I will tear off your veils and save my people from your hands,
and they will no longer fall prey to your power.

Then you will know that I am the Lord."

— Ezekiel 13:3-18, 21 (NIV)

These strong words of warning ought to make every Seventh-day Adventist fear to make any personal claims for prophetic inspiration. Instead, Seventh-day Adventism has been an incubator for false prophets. And this even though the Church's leadership has fought valiantly to reserve the title of "prophet" exclusively for Ellen G. White.

False prophets within Seventh-day Adventism is not a new phenomena. Ellen White wrote that from the *very beginning* of the movement individuals had arisen from within the membership falsely claiming inspired dreams, visions, and/or prophetic messages:

"To a greater or less degree, false manifestations have been coming in, here and there, since 1844 after the time when we looked for the second coming of Christ. We have had them in the Garmire case, in the statements of K, and in the Stanton movement. ... Letters are coming to me from *many persons concerning visions which they have had and feel it their duty to relate*. May the Lord help His servants to be cautious. *When the Lord has a genuine channel of light, there are always plenty of counterfeits.*" — EGW in 2SM, page 96, written in 1894

Notice, from the beginning Ellen White severely denounced all challenges to her prophetic mantle. It was her belief that God had called

her, and her alone, to be the Lord's "genuine channel of light" to the Seventh-day Adventist Church. Consider the harsh words she used to undermine, deter, and demolish all who dared to claim similar prophetic inspiration:

"The light given me regarding this case is that should this sister be encouraged to think that she has been given messages for others, the result would be *disastrous*, and the sister *would be in danger of losing her own soul*." — *Selected Messages*, vol. 2, page 98, written 1905.

"While they think that they are led by the Spirit of God, they are in reality following *an imagination wrought upon by Satan*" — *Selected Messages*, vol. 2, page 99, written in 1886.

"Their visions *were Satan's work*." — *Selected Messages*, vol. 2, page 77, written in 1890.

Even though Ellen White admitted many predictions of these so-called "false prophets" were fulfilled, she stated their "visions were Satan's work" and had *ceased* as a result of her admonitions:

"It was all a farce, a deception. *Yet many things they told came to pass as they predicted*. I was asked how this could be if the visions were all false. I told them that it was Satan's purpose to mingle truth with error, that through these deceptive exercises he might make of none effect the genuine work of God. *From that time all their many visions ceased*." — *Selected Messages*, vol. 2, pages 77-78, written in 1890.

Notice how Ellen White first admitted "many" of the predictions of these so-called false prophets "came to pass." When we compare this candid admission with the evidence of Ellen White's own predictions, it is very difficult *not* to conclude that those she called "false prophets" were *more accurate* than Ellen White herself! This is an issue Seventh-day Adventists need to carefully consider: how can "false prophets" do a better job at predicting the future than "the Lord's Messenger?" Which side is God on?

In 1890 Ellen White claimed "their many visions ceased" as a result of her challenges, but once again she was wrong. The fact is, from its beginning right through today, there has been no shortage of people associated with Seventh-day Adventism claiming to have divinely-inspired prophecies, dreams, and/or visions. An abbreviated list includes:

Hazen Foss (1844)
 William Foy (1844)
 Ellen G. White (1844)
 Samuel S. Snow (1844)
 Hiram Edson (1844)
 Anna Garmire (1885 — 2SM 73)
 "Four in one family" (1890 — 2SM 76)
 "Men and young girls" (1890 — 2SM 79)
 Anna Phillips (1893 — 2SM 85)
 A "dying man" (1893 — 2SM 113)
 Brother "T" (1893 — 2SM 101, 115)
 Mr. Stanton (1893 — 2SM 96)
 Mrs. Mackin (1904 — 3SM 365)
 "A sister in Germany" (1905 — 2SM 97)
 Brother and Sister "L" (1908 — 2SM 99-100)
 Johann Wick in Germany (1915)
 Margaret Rowan (1925)
 One woman and two men in Germany (1965)
 Harold Knapp in Nebraska (1978)
 A woman in India (1984)
 David Koresh in Texas (1993)
 "Little Ellen" in Oregon (1995)
 Jeanie Sautron in Washington (1997), et cetera.

However, by attacking "false prophets" within the SDA Church, Ellen White opened herself up to be *convicted* as a false prophet by the same criteria she applied to others. Consider what she wrote in 1879:

"Those who so *presumptuously preach definite time*, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce Scripture and

by false interpretation show a chain of argument which apparently proves their position. But *their failures show that they are false prophets.*" — *Testimonies*, vol. 4, page 307.

Because Ellen White *failed* in her predictions regarding the time of Christ's second coming, and *failed* in her entire End Time scenario, *her own words condemn her as a false prophet!*

But, at what point will Seventh-day Adventists recognize this?

When will Seventh-day Adventists question why Ellen White vigorously fought every person who challenged her position as the Church's *only* prophet?

When will Seventh-day Adventists question why their Church attracts so many people who believe they have a "message from the Lord"?

And when will Seventh-day Adventists begin to understand the Biblical doctrine of spiritual gifts — including the genuine gift of prophecy?

I believe that time will come on the day the Seventh-day Adventist Church publicly repudiates Ellen White and returns contritely to the Bible as the true source and determiner of God's will. For until then, Seventh-day Adventists will continue to be led astray by both false prophets and false doctrines. They will continue to misuse, undermine, and defame God's Word. And they will continue to be a cult.



Appendix A – EGW's Copying

The following pages demonstrate Ellen White's copying. These brief samples are taken from just one chapter in two of her books. To verify this evidence simply turn to the page numbers and compare what Ellen White wrote in the *hard cover editions* of *The Desire of Ages* and *Sketches From the Life of Paul*, to William Hanna's *The Life of Christ* and Conybeare and Howson's *Life and Epistles of Saint Paul*. These books are still available at large public libraries. Remember Ellen White also copied from *many other* authors — for extensive evidence, read *The White Lie* by Walter Rea. I have placed notes in the margin to indicate the authors, books, and dates of publication as follows:

CH/LEP = Conybeare and Howson's *Life and Epistles of Saint Paul*, written in 1852

WH/LC = William Hanna's *The Life of Christ*, written in 1863

EGW/SLP = Ellen White's *Sketches From the Life of Paul* 1883 written in 1883.

EGW/DA = Ellen White's *The Desire of Ages* 1898 written in 1883.

1. Brief examples of Ellen White copying from Conybeare and Howson.

CH/LEP 1852	"The temple of Jupiter was a conspicuous object." — p. 168.
EGW/SLP 1883	"The temple of Jupiter occupied a conspicuous position there." — p. 55.
CH/LEP 1852	"He addressed them in Greek." — p. 169.
EGW/SLP 1883	"Paul addressed them in the Greek language." — p. 55.

CH/LEP 1852 EGW/SLP 1883	"St. Paul observed a cripple." — p. 169. "Paul ... perceived a cripple." — p. 56.
CH/LEP 1852 EGW/SLP 1883	"Paul said before his idolatrous audience at Lystra, 'Stand upright on thy feet.'" — p. 169 "In the presence of that idolatrous assembly, Paul commanded the cripple to stand upright upon his feet." — p. 56.
CH/LEP 1852 EGW/SLP 1883	"The lame man sprang up ... and walked like those who had never experienced of infirmity." — p. 169. "... he who had been a cripple walked and leaped as though he had never experienced an infirmity." — p. 57.
CH/LEP 1852 EGW/SLP 1883	"Such a cure ..., so sudden and so complete, ..." — p. 170. "... the cure was so complete." — p. 57.
CH/LEP 1852 EGW/SLP 1883	"The news of a wonderful occurrence ..." — p. 170. "The news of the miraculous cure ..." — p. 57.
CH/LEP 1852 EGW/SLP 1883	"... paying due honor to their heavenly visitants ... garlands ..." — p. 170. "... prepared to do the apostles honor, as visitants from the courts of heaven ... garlands ..." — p. 57.
CH/LEP 1852 EGW/SLP 1883	"... that supernatural powers were present ..." — p. 170. "... that supernatural power attended ..." — p. 57.

CH/LEP 1852 EGW/SLP 1883	"... they exclaimed that the gods had again visited them in the likeness of men." — p. 170. "... they cried out with great enthusiasm that the gods had come down to them from Heaven in the likeness of men." — 57.
CH/LEP 1852 EGW/SLP 1883	"They identified Paul with Mercury, because (of) his eloquence ... Barnabas with Jupiter." — p. 170. "Paul ... they believed to be Mercury; for Paul was ... eloquent with words. Barnabas was believed to be Jupiter." — p. 57.
CH/LEP 1852 EGW/SLP 1883	"They ... were filled with the utmost horror. They 'rent their clothes,' and rushed out ... and met the idolaters." — p. 171. "... they were filled with indignation and horror. They rent their clothing, and rushed in among the multitude." — p. 58.
CH/LEP 1852 EGW/SLP 1883	"They listened impatiently." — p. 171. "The people listened to the words of Paul with manifest impatience." — p. 58.
CH/LEP 1852 EGW/SLP 1883	"The crowd reluctantly retired, and led the victims away without offering them in sacrifice." — p. 172. "... the people were reluctantly led to give up their purpose ... and led away the sacrificial beasts." — p. 58.
CH/LEP 1852	"They would say that it had been accomplished, not by Divine agency, but by some dia- bolic magic; as once they had said at Jerusalem, that He who came 'to destroy the works of the Devil' cast out devils 'by ... the prince of the devils.'" — p. 172.

- EGW/SLP "They denied that God had any part in it, and claimed that it was accomplished through the demons whom these men served. The same class had formerly accused the Saviour of casting out devils through the power of the prince of devils." — p. 59.
- CH/LEP "… St. Stephen, the memory of whose death must have come over St. Paul at this moment with impressive force." — p. 173.
1852
- EGW/SLP "The martyrdom of Stephen was brought vividly to his mind." — p. 61.
1883
- CH/LEP "... dragged through the city-gate, and ..." — p. 173.
1852
- EGW/SLP "... dragged ... through the gates of the city, and ..." — p. 61.
1883
- CH/LEP "... the disciples stood about ..." — p. 173.
1852
- EGW/SLP "The disciples stood around ..." — p. 61.
1883
- CH/LEP "... sudden resurrection." — p. 173.
1852
- EGW/SLP " ... suddenly lifted his head, ... resurrection." — p. 61.
1883
- CH/LEP "Timothy ... was converted by St. Paul himself, ... was a witness of St. Paul's injurious treatment." — p. 174.
1852
- EGW/SLP "Timothy had been converted through the ministration of Paul, and was an eye-witness of the sufferings of the apostle upon this occasion." — p. 62.
1883

- CH/LEP "... second Epistle to Timothy reminds him of his ... personal knowledge of the sufferings he had endured." — p. 174.
1852
- EGW/SLP "In one of the epistles of Paul to Timothy he refers to his personal knowledge of this occurrence." — p. 62.
1883

2. Brief examples of Ellen White copying William Hanna.

- WH/LC "Forty days after the birth of Jesus, Joseph and Mary carried the infant up to Jerusalem." — p. 32
1863
- EGW/DA "About forty days after the birth of Christ, Joseph and Mary took Him to Jerusalem." — p. 50.
1898
- WH/LC "... a lamb of the first year for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering." — p. 32.
1863
- EGW/DA "... a lamb of the first year for a burnt offering, and a young pigeon or a turtledove for a sin offering." — p. 50.
1898
- WH/LC "But the king's haughty answer to the demand was: 'Who is the Lord, that I should obey his voice to let Israel go?'" — p. 33.
1863
- EGW/DA "... but the proud king's answer was, 'Who is the Lord, that I should obey His voice to let Israel go?'" — p. 51.
1898
- WH/LC "A man and woman in Galilean dress ..." — p. 34.
1863
- EGW/DA "... a man and woman dressed as Galileans ..." — p. 52.
1898
- WH/LC "... the new name of Jesus in the roll of the firstborn..." — p. 35.
1863
- EGW/DA "... the name 'Jesus' on the roll of the firstborn." — p. 52.
1898

WH/LC 1863 EGW/DA 1898	"greater than Moses ... was in his arms."— p. 35. "One greater than Moses lay in the priest's arms." — p. 52.
WH/LC 1863 EGW/DA 1898	"... true High Priest over the house of God, ... un- changeable priesthood, ..."— p. 35. "... true 'high priest over the house of God,' the head of 'an unchangeable priesthood,' ..." —p. 52.
WH/LC 1863 EGW/DA —1898	"He enters the temple courts; he notices a little family." —p. 36. "As Simeon enters the temple, he sees a family." p. 55.
WH/LC 1863 EGW/DA 1898	"... infant dedicated to the Lord ... is ... the Con- solation of Israel." — p. 36. "... infant being presented to the Lord is the Con- solation of Israel ..." — p. 55.
WH/LC 1863 EGW/DA 1898	"... the spirit of prophecy imparted ... " — p. 37. "The spirit of prophecy was upon ... " — p. 55.
WH/LC 1863 EGW/DA 1898	"Joseph and Mary stand lost in wonder." — p. 37. "Joseph and Mary stood by, wondering." — p. 55.

Even in this brief presentation the evidence is clear: Ellen White not only copied *thoughts*, but also copied *entire phrases* from other authors. As you present this type of evidence to Seventh-day Adventists you may be brushed off as "quibbling over minutia." Do not be side-tracked by SDA rhetoric! Keep the following facts in mind:

1. Ellen White claimed what she wrote came from God (see pages 6-8). The evidence is most of what she wrote she knowingly

copied from other authors without permission and without giving credit.

2. Ellen White denied that she ever copied anything (see pages 8-9). The evidence is she was untruthful.
3. Ellen White's husband and her associates denied that she ever copied anything (see pages 8-9, 20, 92). The evidence is they knew she copied, helped her copy, and covered up for her.
4. In 1919 the Seventh-day Adventist church leadership knew beyond any doubt Ellen White copied (see pages 11-12, 18), but they were afraid to tell the truth.
5. In 1988 the Seventh-day Adventist church's own official Veltman research team concluded:
 - a. Ellen White consciously and intentionally copied and was untruthful in denying she copied (see pages 8-9).
 - b. Ellen White's associates knew she copied, but they also denied she copied (see page 9).
 - c. The majority of what appears in *The Desire of Ages* was copied (see page 9).
 - d. There is no general category of content or catalog of ideas in *The Desire of Ages* that is unique to Ellen White (see page 9).
 - e. All of this information strikes directly at the heart of Ellen White's honesty, integrity, and trustworthiness (see page 9).
6. In 1990 Robert Olson, then head of the White Estate stated:
 - a. The Veltman study was valid (see page 10).
 - b. Ellen White contradicted herself (see page 10).
 - c. Ellen White copied (see pages 10-11).
 - d. Ellen White made mistakes and revised both her writings and her theology (see page 11).
 - e. The White Estate is not responsible for pointing out Ellen White's mistakes and errors: you must make those decisions for yourself (see page 11).

Answering the SDA Defense of Ellen White's Plagiarism

The evidence shows beyond question Ellen White was a plagiarist — and yet the myth of her divine inspiration continues. The Church defends her plagiarism by claiming it was common for writers of the 1800s to copy from one another without crediting sources. That defense is totally without merit for three reasons:

First, Conybeare and Howson warned they would bring a lawsuit against Ellen White for copying so extensively from their book, *Life and Epistles of Saint Paul*. Their threat was significant enough for Ellen White to immediately withdraw her plagiarized book, *Sketches From the Life of Paul*, from circulation. Certainly there would have been no ground for a lawsuit and no reason for Ellen White to fear if it was common for writers in the 1800s to copy without crediting sources.

Second, a brief look at the books of well-known authors of Ellen White's time reveals they religiously credited their sources. For example, William Hanna's book *The Life of Christ*, lists four pages of "authorities used in this book." Alfred Edersheim's book *The Life and Times of Jesus the Messiah* lists five-and-a-half pages of "authorities chiefly used in writing this book." Cunningham Geikie's *The Life and Words of Christ* lists three pages of "authorities used in this book." The facts are these well-known authors of the 1800s thought it a matter of integrity to list their sources — something Ellen White lacked and the Seventh-day Adventist defense chooses to misrepresent.

Third, Ellen White herself demanded writers give credit to her when copying from her works. In 1905 Dr. Paulson asked if he could copy from Ellen White and received a letter granting him permission on the condition he "give the proper credit." Here is a portion of that letter:

"Mother instructs me to say to you that you may be free to select from her writings short articles for the *Life Boat*. Or you may make extracts from these Mss and from similar writings, in your articles, in each case giving the proper credit." — Willie C. White, on behalf of Ellen White, in a letter to Dr. David Paulson, Feb. 15, 1905.

Would Ellen White demand "proper credit" if it truly was a common practice for writers of her time to copy and not credit their sources? Are you comfortable that she freely plagiarized others but then demanded "proper credit" when others copied from her? The fact is both Ellen White and the Church's defense are simply without integrity.

Appendix B – SDA Jewelry and Dress

For a century Seventh-day Adventist pastors in North America refused to baptize individuals wearing jewelry (including wedding rings) and were prohibited from performing weddings which included the exchange of rings. Churches denied membership to people who wore jewelry. Nominating committees prevented individuals wearing wedding rings from holding church office. Countless congregations have been grievously divided over the issue of "dress and adornment."

All this occurred in North America while at the same time SDA pastors and congregations across Europe and Australia studied the same Bible and had no qualms whatever about wearing jewelry or exchanging wedding rings. Thus, in the name of Ellen G. White, a non-Biblical doctrine and double standard was imposed upon North Americans. The following Ellen White quotations clearly indicate the origin of this error:

EGW "Not one penny should be spent for a circlet of gold to testify that we are married." — *Testimonies to Ministers*, pp. 180, 181 (1895).

"That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others." — *Testimonies*, vol. 4, p. 630 (written in 1881).

"When we see them using God's time and money in needless display of dress we cannot but warn them that they are breaking not only the first four, but the last six commandments. They do not make God the supreme object of their worship, neither do they love their neighbor as themselves." — *Ibid.*, 632.

"We judge a person's character by the style of dress worn." — *Ibid.*, p. 643.

"Self-denial in dress is a part of our Christian duty. ... Abstain from ... jewelry and ornaments of every kind." — *Evangelism*, p. 269, (1875).

"The idolatry of dress is a *moral disease*. ..." — *Ibid.*, p. 268.

The photographs on the next pages show Ellen White, her relatives, and SDA Church leaders wearing the very jewelry they prohibited others from wearing. In order to perpetuate the myth of non-adornment, the Church's own Review and Herald artists made a habit of carefully air-brushing Ella Robinson's necklace out of the family photographs they published (see photographs on pages 203-206). This is the extent to which Ellen White's supporters go to defend her myths!

When you show these photographs to Seventh-day Adventists do not be surprised to hear them object: "Well, no doubt these are pictures of people *before they became* Seventh-day Adventists!" Do not be confused, for every one of these adults were members of the Seventh-day Adventist Church when these photographs were taken.

Did God Vacillate Over the "Reform Dress"?

Also included on page 207 are photographs of Ellen White and her "reform dress." This dress was invented in 1850 by Elizabeth Smith Miller, and subsequently encouraged by Amelia Bloomer and Harriet Austin as the "American Costume." Ellen White's reaction in 1863 was:

"God would *not* have his people adopt the so-called reform dress." — *Testimonies*, vol. 1, page 421

But a year later, after Ellen White became aware she could make money selling her own patterns for the dress, she claimed to have received a new message from God which *contradicted* the previous one:

"God would *now* have his people adopt the reform dress." — *Testimonies*, vol. 1, page 525

Thus began her ten-year struggle to impose this dress upon the Adventist Church. But success eluded her. Fortunately on January 3, 1875, "God mercifully removed her burden to continue wearing and promoting the short skirt and pants. In vision she saw that the dress reform had become 'an injury to the cause of truth.' ... The testimony calling for its adoption was now 'to become silent.'" — *Prophetess of*

Health, by Ronald L. Numbers, page 145-146 (quoting from Ellen White's "Simplicity in Dress," *Testimonies*, vol. 4, pages 637-639).

As you examine these photographs please remember Ellen White's supporters become very uncomfortable when her inconsistencies, myths, and frauds are exposed. Many of them would rather believe a lie to preserve Ellen White's mystique than to receive the truth and be freed from her errors. They will charge *you* with deception rather than accept the photographic evidence placed in front of their eyes.



Ellen G. White with twin sister Elizabeth at age 51. Ellen is wearing jewelry (a brooch and gold chain). This photograph was taken 15 years after she condemned others for wearing similar jewelry. Shouldn't "the Lord's Messenger" practice what she preached?



Left: Ellen White (seated in center) with necklace-draped granddaughter Ella Robinson (standing in upper left corner). Ella's husband, Dores sports a watch chain.

Below left: Close up of another family photo shows Ella seated next to Ellen

White with her necklaces intact in the original photograph.

Below right: The retouched photograph which appears in Arthur White's book *Ellen G. White, The Later Elmshaven Years*, p. 243 showing Ella with the offending necklace obliterated. It was common for Review and Herald artists to carefully airbrush any photographs displaying jewelry. We are told that practice has now been discontinued. However, for a hundred years Seventh-day Adventists were duped into believing their ancestors rejected the wearing of jewelry in obedience to Ellen White's "messages."



Left: Thomas Lewis and Letta Sterling's wedding picture from 1886. Letta wrote for the *Little Friend*.

Below: Nellie Lewis (1883) was the wife of the manager of the Battle Creek Sanitarium laundry. All these ladies were Seventh-day Adventists when photographed.



Left: Marietta Aldrich, hired by James White, was one of the first three typesetters at the Review and Herald. Later she was superintendent of the Battle Creek SDA Church's kindergarten. Her husband was press foreman at the

Review and Herald; her father was the first treasurer of the General Conference; and her father-in-law chaired the meeting that organized the first General Conference session. Contrary to what the Church would have you believe, they all wore jewelry. Photos courtesy of *Spectrum*.



Mrs. S. N. Haskell with her gold watch and chain. Her husband was President of the California Conference, a member of the General Conference Committee, and frequently accompanied Ellen White in her travels.



Even the children of good Seventh-day Adventists wore jewelry as Carrie Lewis (above) and her sister Nellie Lewis (left) can attest. These photographs were taken in 1870, long after their parents had joined the Seventh-day Adventist Church.



Elizabeth Miller
1850's



Amelia Bloomer
1850's



Harriet Austin
1850's



Ellen White in reform dress around 1864. The pictures show even in this she was behind her times.

THE DRESS REFORM.

AN APPEAL TO THE PEOPLE IN ITS BEHALF.
We are not Spiritualists. We are Christian women, believing all that the Scriptures say concerning man's creation, his fall, his sufferings and woes on account of continued transgression, of his hope of redemption through Christ, and of his duty to glorify God in his body and spirit which are his, in order to be saved. We do not wear the style of dress here represented to be old,—that we may attract notice. We do not differ from the common style of woman's dress for any



Ellen White's reform dress design published in 1868. Seven years later she abandoned the idea.

Appendix C – Recommended Resources

The following resources are recommended to you for further information on the topic of Ellen White and Seventh-day Adventism:

Internet Web Sites

DoveNET, A Christian Resource Center
<http://mem.tcon.net/users/5018.2365/>

Truth or Fables
<http://www.truthorfables.com/>

Books

Are Seventh-day Adventists False Prophets?, by Wallace D. Slattery, © 1990, Presbyterian and Reformed Publishing Company, Phillipsburg, NJ.
Betrayal, by Merikay McLeod/Silver, Mars Hill Publications, Inc., PO Box 362, Loma Linda, CA 92354.
Prophetess of Health: A Study of Ellen G. White, by Ronald L. Numbers, © 1976, Harper & Row, 10 E. 53rd St., New York, NY 10022
Sabbath in Crisis, by Dale Ratzlaff, © 1996, Life Assurance Ministries, PO Box 11587, Glendale, AZ 85318
The Cultic Doctrine of Seventh-day Adventists, by Dale Ratzlaff, © 1996, Life Assurance Ministries, PO Box 11587, Glendale, AZ 85318
The White Lie, by Walter T. Rea, © 1982, M. & R. Publications, P.O. Box 2056, Turlock, CA 95381.

Video

Seventh-day Adventism: The Spirit Behind the Church. Order from Sydney Cleveland, 172 Suncrest Drive, Greenwood, IN 46143 (\$18 postpaid).

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EGW claimed Holy Spirit as her source, 7

EGW claimed the Lord presented to her, 6

EGW claimed would bear the test of investigation, 7

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James White claimed were new to all and not from other books, 92

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White Washed is a comprehensive look at Ellen White's prophecies, practices and publications. Sydney Cleveland examines her claims of inspiration, her dreams and visions, the doctrines she endorsed, her personal practices which opposed her teachings, and the effects of her claims on the Adventist church.

This book is a well-documented overview of the little-known reality about Ellen White and her long service to the Adventist church.

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Sydney Cleveland was an Adventist Pastor for 11 years. During an extensive study of Ellen G. White's writings, he discovered that she contradicted the Holy Bible, gave many false prophecies, and didn't even follow her own teaching.

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